THE

UNITED STATES CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

SEPTEMBER, 1848.

For the U. S. C. Magazine.

SOME OBSERVATIONS ON EDUCATION.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By George Moore, M. D., member of the Royal College of Physicians, London. New York: Harper & Brothers—pp. 270.

THE earliest dawn of philosophy was ushered in by an attempt to elucidate the influence of the invisible over the visible—of the spiritual over the corporeal—of mind over matter. To the pagan philosopher the most incomprehensible of all the works of nature was *his own being*. He became cognizant of the actions of his body as manifested in locomotion, volition, and speech, and the powers of his mind as displayed in memory, perception, and judgment, without being able to understand the causes of the one, or the operations of the other. He felt within himself the germ of immortality which would not be repressed within its narrow prison limits, and he nurtured this germ until it expanded into the idea of never ending existence. He pictured the realms of space with every object which could charm the senses as the abode of the gods whom he aspired to join, and hence he conceived the idea of a retributive state. Such were the first glimpses of light which illuminated the human understanding in the long and glomy night of paganism, and laid the foundation for those systems of philosophy which, even under the brighter effulgence of divine revelation, maintained for centuries their influence over the human mind.

The phantasms of these philosophic schools, which finally culminated in the dogmas of the pre-existence of the soul, and reminiscent knowledge of Plato, have long since ceased to exist, and are now only interesting to the student, as furnishing a knowledge of the links by which to connect the chain of philosophic inquiry from periods of remotest antiquity. But although the refined and spiritualized

dreams of the Pythagorean and Platonic schools have been dissipated, yet the follower of a purer and more exalted system must ever turn with a lively interest to those mighty masters, who, amid the desolateness of pagan idolatry, were enabled to exalt the human mind to the practice of virtues which would have done honor to the most fervent age of Christianity. Who among modern writers has surpassed, in fervid and impassioned description, Plato's vivid pictures of the charms of virtue? or what purely philosophic writer has more profoundly investigated the secret workings of the human mind, and exposed more perfectly in all their loveliness and deformity the opposite emotions of virtue and vice, in their effects on man's happiness or misery, than his pupil Aristotle?

It is somewhat humiliating to the pride of the human intellect to be obliged to confess that, notwithstanding the herculean labors of Descartes, Malebranche, Leibnitz, Locke, Reid, Stewart and Kant, we are involved in the same doubt and perplexity, in regard to many of the operations of the human mind, which agitated the ancient schools of philosophy. Divine revelation which, in the language of St. John, "illuminat omnem hominem venientem in hunc mundum," has enabled us to affix a fairer estimate to the attributes of man than entered into the philosophy of the Grecians, but we are still contending upon the very first platforms of the science. Philosophers are yet divided between *sensualism* and *idealism*. *Nihil est in intellectu quod non priùs fuerit in sensu* is, with some modifications, yet maintained by one school and denied by another. Nay, more, we have now our schools of *scepticism*, sustained by the Germans, and *mysticism*, advocated by Royer Collard and Victor Cousin, in France, which, by a subtile refinement, divide still wider the different ranks of philosophers.

It is not to be wondered at, therefore, that, in a field in which the greatest minds of every age have expended their labor, frequently to no purpose, Dr. Moore, in a work written with a view to attract popular attention rather than to elucidate the knotty points of moral science, should have failed to furnish any new facts, or to place old ones in a clearer light than they possessed before.

Dr. Moore is clearly a disciple of the ideal school, and thus sums up his opinions on this subject.

"All the facts concerning the use of the senses demonstrate, in short, that the soul possesses intuitive endowments which the senses could not confer; for the faculty of using them is mental, and must of course precede their use."*

The metaphysical portions of this work are far from being expressed with that clearness and precision which should characterize this species of writing. For instance, he says:

"Healthy thinking and mental association are one. If we would think safely we must think naturally; that is, in relation to others, and our thoughts must lead to action."†

If this sentence contains any meaning, which we very much doubt, it is that unhealthy thinking and mental association are not one; now how an individual can think properly or improperly without mental association we are unable to imagine.

Our purpose, however, in placing the title of this work at the head of this article, was not so much to enter into a review of its psychological opinions, as to make it the basis for some observations on the subject of education, to which Dr. Moore has properly devoted a portion of his treatise, preparatory to which we would direct attention to the manner in which external objects impress themselves upon the mind, as it is through the medium of one or the other of the senses that education is chiefly imparted.

"We are accustomed to say the eye sees, the ear hears, the finger feels, and so forth; but such language is incorrect, and only admissible because we are ac-

* The Soul and the Body, p. 46. † *Ibid.* 193.

customed to the error, and our expressions are necessarily accommodated to ignorance, or are not equal to our knowledge. The eye itself no more sees than the telescope which we hold before it to assist our vision. The ear hears not any more than the trumpet of tin, which the deaf man directs toward the speaker to convey the sound of his voice, and so with regard to all the organs of sense. They are but instruments which become the *media* of intelligence to the absolute mind, which uses them, whenever that mind is inclined or obliged to employ them. Or, perhaps, they might be more correctly represented as the seats and proper places of impressions, because of their exact adaptation to external influences. They bear such relations to the condition of the materials which surround us, as, in the healthy state of their functions, always to present true and real intimations of circumstances within the range of their faculty or formation.

"The slightest examination of the organs of sense will, however, convince an observer that they are constructed merely as instruments. What is the eye but a most perfect optical contrivance? It is composed of the best materials, arranged in the best manner, for the purpose of rendering illuminated objects not only visible, but tangible, for sight can be demonstrated to be a finer sort of feeling, the colors which represent distance and shape being brought in contact with the nerve, and with that which perceives in the nerve."

"No mechanism invented by man was ever so well contrived or so well placed, or could move so precisely as required under the action of its pulleys. No servant was ever so obedient; for, without a conscious effort of the will, without a command, and as if instinct with the mind that employs it, this exquisite apparatus, which is both a camera-obscura and a telescope, instantaneously takes the direction of a desire, and accommodates itself to the range of distance and the degree of light."

"The senses moreover correspond together, and thus enable the mind to correct the impressions of one by those of the others, in such a manner as, by their united operation to obtain full and accurate intelligence concerning the surrounding world."*

The education of the child should begin at a very early period, not by attempting to teach it to read, but by controlling its feeble and developing powers, and preventing the too rapid transition of the mind from one subject to another, before its physical frame has acquired sufficient strength to allow these rapid changes to be made with impunity. This caution appears to us the more necessary, from the circumstance that it is almost universally disregarded. If one were to observe the conduct of the mother or nurse towards the child during the first years of infancy he would be impressed with the idea, that they were acting under a sense of duty, in rapidly and unceasingly diverting its attention from one object to another, before it had time to comprehend either, and were it not that nature came to its relief in the form of slumber, the evil consequences of this mistimed management could hardly be calculated. The fond parent observes the face of her child lit up with an air of brilliancy, (for the perceptions of infancy are exceedingly quick and vivid,) on presenting to its attention a variety of objects. It seems to derive pleasure from this source, and under this impression she goes on taxing its feeble powers and the delicate organization of its cerebral functions until deformity of the body, or disease of the brain ensues. Or if it is fortunate enough to pass through this ordeal without either of these consequences, it frequently acquires a youthful precocity only to sink into a very ordinary manhood. *The powers of the mind cannot be improperly taxed in infancy, without weakening their force in after years.*

In connexion with this *physical education*, which has for its object the preservation of the healthy functions, both of the body and mind, should be conjoined the elements of *moral education.* Irrational animals pass through a short period of infancy and dependence only before they are left entirely free to their own guidance. Not so with the human species; born with fewer powers of resistance, they are made, during a long period of feeble

* The Soul and the Body, pp. 25-6-7.

infancy and childhood, dependent upon the mother, from whom they derived their existence. During this feeble state, life is only sustained by the touching assiduity and tender care of the parent. It is to this dependence on the one side, and necessity for watchful vigilance on the other, that we are indebted for the development of those affections which constitute the principal charm of life.

It is a false position to assume that a young child has not reasoning faculties, and any system of moral education based upon this suppostion must necessarily be an improper one. The child from its tenderest years should be taught a reason for every action which it is called upon to perform, a strict regard for truth, and a perfect dependence upon that divine being who sustains and protects it. What spectacle can be more gratifying than to witness the little child, kneeling by its mother's side, and with its tiny hands clasped together, uttering, in broken and faintly articulated accents, its prayer of purity to the author of its being? These early impressions, for good or for evil, are lasting as life, and hence it was that the ancient Grecians and Romans, were so solicitous about the character of their females, who gave the first bent to the inclination of their youth, and hence too the necessity for an exalted and refined system of female education at the present day. The illustrious Washington is known to have been reared by an accomplished and exceedingly gifted mother, and he used frequently to attribute the noble actions which characterized his life to the impulses imparted to his mind in his earliest years, by that exalted lady. Turn from Washington to Lord Byron, whose exalted genius won for him so elevated a position, that wherever he went he left,

> "Footsteps to be traced by those
> Who love the haunts of Genius."

And how different a picture his early years and after life presents. Notwithstanding the greatness of his mind he was avoided on account of his unbridled passions. How much of this contempt of mankind was visited upon him, through the derelictions of his mother in his earlier years, may be judged from the following incident which occurred while he was at school where his mother was in the habit of visiting him. "Mrs. Byron, whose paroxysms of passion were not like those of her son, 'silent rages,' would on all these occasions break out in such audible fits of temper, that it was impossible to keep it from reaching the ears of the scholars and servants, and Dr. Glennie had one day the pain to overhear one of the schoolfellows of his noble pupil say to him, 'Byron your mother is a fool,' to which the other gloomily replied, 'I know it.'"*

Having thus pointed out what takes place in the earliest years of childhood, and the duties of parents in their attention to the physical and moral education of their offspring, we will now proceed to an examination of the development of the mind at a later period. The faculties of the mind usually manifest themselves in the following order: 1st, memory; 2d, imagination; and 3d, judgment. It is important in the education of youth to bear these facts in mind, as they will suggest the order of studies which may be most advantageously pursued by them, and which are unfortunately to often neglected. The first years of education should therefore be employed in presenting to the mind of the pupil as many facts as possible to store the memory for future use. As soon, however, as the imagination becomes developed, it should be made use of for the purpose of relieving the memory, and of lightening the task imposed upon it. The faculty of judging, analyzing, and comparing, is the work of later years, and is only brought to perfection in the full vigor of manhood. At an early period in youth it is sufficiently advanced to be made use of for the purpose of education, but in any course of

* Moore's Byron, vol. i, p. 67.

instruction those studies which require deep reflection should be the last pursued. In imparting education we should ever aim to follow the course of nature, never to thwart it. Incalculable mischief has often resulted from the too anxious attempts to develope prematurely the yet slumbering faculties of the mind.

We have indicated memory as the first of the mental faculties developed, and therefore that which should first be made use of in imparting education. The object to be attained in the employment of the memory from first to last is to store the mind with the treasures of knowledge prior to their use. The child, it must be remembered, is placed as it were in a vast storehouse, from which it is obliged to collect the materials in a crude state, out of which to fabricate its future labors. This is the office of memory, but this faculty, so useful when properly employed, may be taxed beyond the powers of endurance. Indeed there is no power of the mind, employed in education, more liable to abuse than the memory; and, important as this faculty undoubtedly is, we should very much question that system of education which proceeded a single step, by aid of its power, unassisted by any of the adjuncts which may be made use of for the purpose of relieving it. It furnishes the main feature in primary instruction, but not the only one. We cannot advance without it—its exercise is absolute and essential—but we may add to its exercise certain props or supports, which, without marring the main feature, will add greatly to the strength and stability of the structure we are engaged in rearing. The impressions made upon the memory should, if possible, be vivid, pleasing, and easily comprehended. Both the eye and the ear should be brought to its aid, but above all *association* should play an important part. The importance of connecting ideas to be remembered with subjects already in the mind, or with objects at each moment presented to it, will readily be admitted. Association is thus made to serve a double purpose; first, in relieving the tension of the retentive faculty, and second, in fitting the mind in advance for the exercise of the reasoning powers. Our limits will not permit us to enter at length into an examination of this subject, but an attentive perusal of the above facts will readily enable the reader, not only to understand the uses of memory in education, but the importance and means of aiding it.

Much might be said concerning its abuse in education, but we shall content ourselves by giving the following judicious remarks of our author on this subject.

"No treatment can be more injudicious and injurious than that often resorted to, even in schools of high character, namely, the exertion of memory, not for the sake of acquiring and retaining a knowledge of facts, which must always be useful, but merely to punish some dereliction. What good can arise from thus fatiguing the brain, by excessively straining that faculty, in the happy and spontaneous associations of which all the value of every acquirement consists? No plan is more likely to disable the mind and impair the body, as the servant of mind; for by this practice the idea of fixing the attention on words becomes peculiarly irksome. The very countenance of a boy thus distressed is apt to assume an expression of vacancy or irritability, and every function of his life to indicate the mischief arising from a debilitated brain under disorderly associations.

As the emulative success of classical education is generally dependent on an excessive determination of mind, for the purpose of rapidly loading the memory, it is of course attended for the most part with a correspondent risk to the nervous system of aspirants after academic honors. Mentally speaking, those who bear the palm in severe universities rarely survive the effort necessary to secure the distinction. Like phosphorescent insects their brilliance lasts but a little while, and is at its height when on the point of being extinguished for ever. The laurel crown is commonly for the dead; if not corporeally, yet spiritually; and those who attain the highest honors of their *Almæ Matres* are generally diseased men. Having reached

the objebt of their aim, by concentrating their energies in one object, an intellectul palsy too often succeeds, and their bodies partake of the trembling feebleness. If their ambition survive, and instead of slumbering away a dreamy existence in some retired nook, they occupy prominent stations in public life, disease of the brain, heart, or lungs, soon quenches their glory, and they fade away. The impression of undue determination remains upon the brain, which continues subservient to the ambitious will until its structure and its functions fail together."*

The second faculty developed in childhood, imagination, when properly directed, may be made to subserve a most important part in education. The mind in the exercise of memory appropriates to itself new ideas, which become intimately associated with it. It is not satisfied with expressing these ideas in the identical shape in which it received them, but it forms of them new combinations, and by their means is capable of exciting impressions which arise from, and are entirely dependent upon the mind. This faculty of creating suggestions is termed *imagination*, and consists in selecting and arranging the ideal images of the mind so as to form groups differing from those which occur in the phenomenon of the external world.

The simple act of imparting to the mind the diversified prospect of an extended landscape through the medium of the eye, or of the harmonious tones of gentle music, by means of the ear, is not sufficient to satisfy its higher aspirations, and, without doing the slightest violence to the impressions thus made through the senses, it busies itself with the materials it has thus received in the formation of new combinations, which it has neither seen nor heard, and employs the imagination in the development of a new scene of its own exclusive creation.

The imagination is not always exalted above the world in which we live, but nters into the commonest concerns of life, and associates itself with the thoughts and feelings of every passing moment, and in this union lies its principal charm. All the hopes and fears which agitate the breast—all the bright scenes of the future which at each instant start up in the pathway of existence—all the waking dreams which, without real existence, beguile the mind in the performance of its dull and plodding avocations, are immediately dependent upon its agency. It constitutes the poetry of life, it furnishes to the spirit its unseen wings by which it is enabled to soar from the perplexities of the world to the blissful anticipations of heaven. We have already stated that the memory was engaged in collecting the crude materials for future use, but these materials lie huge and misshapen in the mind until touched by the inspiring genius of the imagination, which, like the magic wand, converts them into the most delicate and beautiful structures.

This faculty, which is exceedingly active in youth, gradually declines, although it is never extinguished, with advancing years: hence the innocent mirth and happy gaiety of childhood, and hence too the morose and unhappy temperament which too frequently characterizes the aged. It is unfortunately too often overlooked in the education of the young. Children should early become associated with beautiful objects, and the mind exalted by the perusal of properly selected poetry, tales, biography, and enlightened conversation. The tasks necessarily imposed upon the memory should be made attractive, by associating them with the imagination, without which they will become oppressive and frequently useless. We would not here be understood as advocating the indiscriminate perusal of a class of works which has lately sprung up amongst us under the title of "*light literature*," and which are too pernicious in their effects to need any argument to refute them even with those who indulge themselves in this morbid exaltation of the imaginative faculty. Dr. Moore thus justly describes the abuse of this noble gift.

* The Soul and the Body, p. 176.

"If the faculties be not strengthened by occasional exercise under proper teaching, the soul becomes at length the slave of imagination, and is apt to dally with any empty fancy that may attract it. Some *ignis fatuus*, some foolish glitter of false light, is the only object likely to be pursued by a person who has not been taught from childhood the use of reason, or who has not enjoyed the blessing of high motives and encouragement imparted by example. If such a one read, it is for amusement, without the smallest power of grasping argument; and he being, from the idle habit of the brain, at the mercy of vulgar or ludicrous associations, the most serious subjects provoke loose ideas instead of conducing to thoughtfulness and improvement. This kind of madness is very common with ill-educated young persons, before the trials of life correct their vagrant fancies, and subdue their selfishness. Frivolity of mind sometimes settles into permanent insanity in such persons, and a multiplicity of unmeaning, unprofitable, unapplied thoughts succeed each other with ungoverned rapidity; for imagination must act when the will and judgment decline their duty; and thus at length the poor, imbecile trifler, by the abuse of his nervous system, has his life converted into a miserable dream, and he becomes visibly a fool; for his form and features, action and expression, correspond with his mental imbecility."*

The imagination, by occupying the mind with the thoughts of its own creation, leads it as a matter of necessity to the examination of cause and effect; processes of reasoning are intuitively established, its powers are strengthened, and it is thus prepared in advance for the development of the *judgment*, which is the last faculty of the mind that we shall consider in reference to education. As we have previously stated, the full development of this faculty belongs to the maturer years, and the highest attribute of the faculties of the mind is recognized in its complete perfection, but although its strength is not fully attained during even the most advanced periods allotted to the education of youth, yet much can be done even at an early period by attention to its proper advancement. The reader will perceive, from the foregoing remarks, how gradual are the steps taken by the mind, and how long a time is necessary to enable the intellectual powers to perform their functions with accuracy and perfection.

Judgment is exclusively an internal operation of the mind, it separates subjects already in the possession of the mind, and examines the relations between them, and as the youth in boyhood was engaged in collecting materials from memory, so he is now occupied in seeking to analyze the subjects presented to his consideration, and in endeavoring to find appropriate language in which to express these newly formed judgments. In order to judge correctly, the youth must understand the subject on which his judgment is expended, and it is worse than useless to confound his understanding by burdening it with propositions either too abstruse for his intellectual powers, or so obscurely expressed as not to be readily comprehended. This error is too common even in the best institutions of learning, and more especially those devoted to the education of females.

The writer recently had for a patient, an interesting young lady of twelve years of age whose memory had been taxed beyond the power of endurance, in preparing for the public examination of a fashionable boarding school of which she was a very ambitious pupil. She had the gratification to rank first in her class but at the expense of a severe fit of illness, in which her existence was suspended by a thread for days together between life and death. Among other tasks she had been required to commit to memory *forty* pages, in Blair's Rhetoric, in one day; strange to say she accomplished the task, but stranger still she did not understand by itself, the first principle of rhetoric.

We cannot better illustrate this subject than by quoting the following paragraph, from the chaste and learned article on classical education, written by the accomplished scholar and statesman Legaré. "We regard the whole period of child-

* The Soul and the Body, p. 200

hood and of youth—up to the age of sixteen or seventeen and perhaps longer—as one allotted by nature to growth and improvement in the strictest sense of those words. The flexible powers are to be trained rather than tasked—to be carefully and continually practised in the preparatory exercises, but not to be loaded with burthens that may crush them, or be broken down by over-strained efforts of the race. It is in youth, that Montaigné's maxim, always excellent—is especially applicable—that the important question is, not who is most learned, but who has learned the best. Now, we confess we have no faith at all in young prodigies—in your philosophers in teens. We have generally found these precocious smatterers sink in a few years into barrenness and imbecility, and that as they began by being men when they ought to be boys, so they end in being boys when they ought to be men. If we would have good fruit we must wait until it is the season. Nature herself has pointed out too clearly to be misunderstood, the proper studies of childhood and youth. The senses are first developed—observation and memory follow—then imagination begins to dream and create—afterwards ratiocination or the dialectical propensity and faculty, shoots up with great rankness—and last of all, the crowning perfection of intellect, sound judgment and solid reason, which by much experience in life ripen into wisdom. The vicissitudes of the seasons, and the consequent changes in the face of nature, and the cares and occupations of the husbandman, are not more clearly distinguished or more unalterally ordained. To break in upon this harmonious order—to attempt to anticipate these pre-established periods; what is it, as Cicero had it, but after the manner of the giants to war against the laws of the universe, and the wisdom that created it?"*

Our object in the foregoing remarks has rather been to point out the principles on which education should be conducted, based upon a knowledge of the mental and physical organization of the human species, than to expose the evils which have crept into the system, and which are unfortunately too often met with. If parents in the rearing of their offspring were to adopt the few simple suggestions here laid down, and those having charge of the education of youth, were to be governed by the principles above metioned, which nature clearly manifests as her laws, the amount of the suffering and disease of the rising generation would be immeasurably curtailed, and the *medium* intellectual capacity of both males and females greatly exalted.

* Legare's Works, vol. 2, p. 48.

DISCOURSE OF SEÑOR DONOSO CORTES,

MARQUIS OF VALDEGAMA, ON BEING RECEIVED MEMBER OF THE ROYAL SPANISH ACADEMY OF THE LANGUAGE.

Concluded from p. 405.

HAVE now seen in what manner the religious sentiment and that of love, the complete or disfigured idea of the divinity and of woman, may, to a certain extent, serve to make manifest to us the essential differences which we remark between scriptural poetry and that of the gentiles. It only remains for us now, in order to conclude this discourse, which has already lasted too long, to place before your eyes, as in relief, the immeasurable distance which there is between the political institutions of the most polished nations amongst the ancients and those of the Hebrew people, guardians of the revealed word; and the different influence

which these distinct constitutions exercised upon the different nature of gentile and Hebrew poetry.

I have already made manifest and now confirm my first manifestation, that the fountains of all noble and elevated poetry are the love of God, the love of woman, and the love of country; so that poetry loses her wings when she flies to those regions where she cannot drink inspiration from these fruitful sources, from these pure fountains; so that in order that these fertile affections should exist, one thing is necessary; that the divinity should be known in all His pomp, woman in all her enchantments, the people in all their freedom and splendor; and for this reason, that wherever the name of God is given to a creature, of woman to a slave, and of people to an oppressive aristocracy, we may affirm, without the fear of being belied by facts, that poetry in all its pomp and majesty does not exist because these fruitful sources of love do not exist.

Well then the signification of the word people, is the result of two ideas; that of association and that of fraternity. Do you know what the people means? The people means an association of brothers; and this is why the idea of a people, cannot co-exist in the understanding with the idea of slavery. From whence it follows that the people cannot have and have not existed except in those societies which have maintained the idea of fraternity, revealed by God to the Hebrew nation, by Jesus Christ to all nations. What was called the people in Greek republics, neither was nor could be a true people; that is to say, an association of brothers; but an aristocratical association, or, what is the same, an association of masters.

This explains why amongst the Greeks poetry is eminently aristocratical. Homer sings of kings and gods: he tells us their genealogy: relates to us their adventures: describes their wars to us: celebrates their birth and weeps over their death. The tragic poets present to us the proudly grand spectacle of their loves, their crimes and their remorse. Human misfortunes and human passions, to be raised to the dignity and loftiness of tragic sentiments, had to fall upon the heads and to trouble the hearts of men of royal race and of noble birth. Fratricide was not a tragical event, if the fratricides were not called Eteocles and Polynices, and if their blood did not stain the marble steps of the throne. Incest was not worthy of the buskin, if the incestuous women was not called Phedra or Jocasta, and if the horrid crime did not sully the nuptial couch of kings. Whence we see that amongst the Greeks, there were no tragic events, but tragic persons; and that tragedy was not that voice of terror, that bitter lament which humanity allows to escape from its lips, when disturbed by passion; but that other prophetic and tremendous voice which mournfully resounded through the royal dwellings, when the gods willed to give, as a spectacle to the world, the weakness of dynasties and the fragility of empires.

If we now turn our eyes to the people of God, the grandeur and novelty of the spectacle will cause our astonishment. The people of God do not trace their origin either from demi-gods or from kings; they descend from shepherds. The Jews are all the children of Abraham, of Isaac and of Jacob; they are all brothers. All redeemed from the bondage of Egypt, they are all free. All subject to one only God, and to one only law, they are all equal. The people of God are the only people upon earth, amongst the ancients, who preserved in all its purity the notion of liberty, of equality, and of fraternity amongst men. When Moses gave them laws, he did not institute the aristocratic form of government, but the popular, and granted them the right of electing their own magistrates, who in quality of guardians of the divine statutes, held the office and had the duty of maintaining them all, in peace as in war, under the equal empire of justice. Aristocratic privileges and noble classes were unknown

amongst the Hebrews; and their great lawgiver, fearing that the unequal distribution of riches might in time destroy that prudent harmony of all the social forces, placed as they were in equilibrium and nicely balanced, instituted the jubilee, which periodically re-established that just balance and that wise equilibrium. They gave to their supreme magistrates the title of judges, without doubt to signify that their office was to guard and cause to be guarded, the law which God had given them by his prophet, without the unlawful intervention of his private will, or of light and imprudent desires. In this state the republic remained during a long period, until the people, always desiring changes and novelties, altered their own form of government, and instituted monarchy, by a solemn act of their sovereign will. This change however, was less real than apparent, as the king was only the heir of the authority of the judge, limited by the will of God, and by the will of the people.

Thus *the people* is the tragic personage *par excellence* in the scriptural tragedies. To the people are directed the promise, and the threat; the people accept and sanction the law; the people break forth in tumult and rebellion; they raise idols and adore them; they depose the judges and elect kings; they give themselves up to superstition and soothsaying; they bless and curse their prophets at the same time; now raising them above all magistratures, now destroying them in atrocious tortures; now magnifying the God of Israel, then receiving with hymns of praise the Egyptian and Babylonian gods; then when placed in the peril of choosing between the wrath of God and his mercies, in the exercise of their sovereign will, they renounce his mercies, and go to meet his wrath. In Israel there is nothing but the people—the people fill it entirely. God speaks to the people; Moses speaks to the people; the prophets speak of the people; the kings serve the people. Even the psalms of David, when they are not the groanings of his soul, are popular songs.

The splendors of the monarchy were of short duration, and vanished like smoke. David and Solomon were princes who feared God, who were friends of the people, magnanimous in peace and fortunate in war. They governed Israel with just and moderate sway, and their prosperity exceeded their desires. They were the last who were visited by the kings of the east. They raised the temple of the Lord upon precious stones, and enriched it with precious wood-work overlaid with gold; and the fame of their magnificent and superhuman wisdom was extended over all nations. But when these fortunate princes descended to the sepulchre, the majesty of the empire was precipitated headlong to the earth, and never more returned to what it had been; the tribes became divided, and the holy unity of the people of God was broken; and of their fragments were formed two imperious enemies, both given up to infamy and to impure pleasures. The kings became idolators, and worshipped false gods; the priests gave themselves up to idleness and repose. The people had forgotten their God, and the multitudes raised tumults in the streets.

In the midst of so many stormy tempests, and during such troubled and melancholy times, God awakened his great prophets, that the echo of his word might resound throughout Juda, and might arouse from their deep oblivion and profound lethargy the idolatrous kings, the indolent priests, and those barbarous multitudes, given over to sedition and tumult. Never in any nation of the earth, ancient or modern, was there an institution so holy and popular as that of the prophets of the people of God. Athens had poets and orators; Rome, tribunes and poets. The prophets of the people of God were poets, tribunes, and orators at the same time. As poets, they sang the divine perfections; as tribunes, they defended the popular interests; as orators, they pro-

posed what they judged most suitable for promoting the advantage of the state. A prophet was more than Homer; more than Demosthenes; more than Gracchus; he was Gracchus, Homer and Demosthenes in one. A prophet was the man who despised all gratification of the senses, and all love of life, and who, the messenger of God, was charged to speak his word in the ear of the people, of the priests and of the kings. Thus the prophets threatened, imprecated, cursed; thus, from their tremendous and powerful breasts, issued those voices of fear and terror which were heard in Jerusalem when the strong and numerous army of the king of Babylon, the minister of the vengeance and celestial wrath of Jehovah, was coming out against her. The Cesarean poets always observed the aspect of their princes, before they spoke. The orators and tribunes of Athens and of Rome before letting loose the torrents of their eloquence, always had their eyes fixed upon the aspect of the people. The prophets of Israel closed their eyes that they might neither flatter the tastes of the people, nor the humor of the kings, attentive only to the voice of God speaking to them within the depths of their souls. And thus they braved the implacable hatred of the princes, who having raised a sacrilegious hand upon the temple of God, feared not to raise it against the august face of his prophets, and with serene aspect they resisted the popular clamor and indignation, their constancy increasing with persecution and with the waves of these furious tempests; their sublime souls never bending from the fear of torture; thus, in short, they all offered their necks to the knife, or sought a lonely grave in a foreign land.

I know not, gentlemen, if there is in history a more beautiful sight than that of the prophets of the people of God, struggling against all the powers of the earth, armed with the sole ministry of the word. I know not if there have been in the world, sublimer poets, more eloquent orators, greater, holier and freer men. Nothing was wanting to their glory; neither the holiness of their lives, nor the holiness of the cause they supported, nor the crown of martyrdom.

With the prophets finished the period of the threat; with the Saviour of the world begins the period of the punishment. Before finishing this discourse, let us all make a pause here: let us collect our spirits and our breath, for the moment is as terrible as it is solemn.

Sophocles wrote one of the finest tragedies in the world, and called it *King Œdipus*. This tragedy has been translated, imitated; reformed by the greatest geniuses; and to us has fallen the good fortune of possessing, under this title, one of the tragedies which most honor our classic literature.*

But there is another tragedy, more admirable, more portentous still, which bears the name of no author, whose author gave it no title; undoubtedly because it is a tragedy apart, or rather the tragedy of tragedies. Between this great tragedy and that of Sophocles, along with many differences, there are such marvellous similitudes that I might dare to entitle it *Œdipus the people.*

Œdipus guesses the enigmas of the sphynx, and is reputed the wisest and most prudent of men; the Jewish people discover the enigma of humanity, hidden from all men; that is to say, the unity of God and the unity of mankind, and they are called by Jehovah the light of all nations. The gods give Œdipus the victory over all his competitors, and seat him on the throne of Thebes. Jehovah leads the Jewish people, as by the hand, to the land of promise, and brings them forth victorious over all their enemies. The gods, by the voice of the delphic oracles, had announced to Œdipus, amongst other heinous things, that he should be the murderer of his father: Jehovah, by the voice of the scriptural oracles, had announced to the Jews that they should murder their God. A man dies by the

* Written by Sr. Martinez de la Rosa.

hand of Œdipus in a solitary path—a man dies by the hand of the people of God on Calvary. This man was the God of Judah—that man was the father of Œdipus. I know not what there is, gentlemen, in this *similiter cadens* of the history, which causes an involuntary but profound shudder.

You have seen that the oracles and the catastrophes are the same; you will now see how the same blindness makes the catastrophe inevitable, and fulfils these tremendous oracles. Œdipus knows that he has murderéd that man in that path; but his conscience is tranquil because his father was Polybius; and Polybius was very far from thence, and he who died by his hand was unknown and a stranger. The Jews knew that they had killed the man of Nazareth; they knew that they had nailed him to a cross on Mount Calvary, and that, to show their greater contempt for him, they had placed him between two thieves; but their conscience was tranquil; their God was to come, but he was yet afar off; their God was to be a conqueror and a king, and was to roar like the lion of Juda; whilst the man of the cross was born in a poor village, of poor parents, and had not so much as a stone where he might lay his head. "If thou art the Son of God, come down from the cross," said the Jewish people. "If he who died by my hand was my father, why, when I slew him, did not my heart leap within my breast? How is it that the voice of blood did not speak to me?" Thus said the parricidal king; and the people, the murderers of their God, and the man, the murderer of his father, were satisfied with their own sagacity; and scoffed at the oracles, and derided the prophets.

But the implacable Divinity, who silently dwells with them, and works in them, impels them forward that they may fall, and takes away the light from their eyes that they may not see the depths of the abyss. Both find themselves suddenly possessed by an immense, superhuman curiosity. Œdipus asks Jocasta, asks Tyrrhesius, asks the old man who knows his secret: "Who is the man of the path? Who is my father? Who am I?" The Jewish people asks Jesus: "Art thou the King of the Jews? Art thou the Christ, the Son of the blessed God? If thou be the Christ, tell us." Here the drama begins to be most terrible; there is no breast which does not feel a painful oppression, inexplicable, incredible; there is no forehead which is not bathed in the cold dews of horror; no soul which does not faint with anguish.

Meanwhile the anger of the gods falls upon Thebes; the plague decimates their families, and poisons the waters and the air. The sky grows dark, the flowers lose their fragrance, the fields their brightness. Silence and terror, death and desolation, reign in the populous city. The Theban matrons rush wildly to and fro in the temples, and weary the gods with vows and prayers. Over Jerusalem, the mystical, the glorious, falls a funeral veil. There go the holy women lamenting; there rush to and fro the furious multitudes. All the prophetic trumpets resound at once through the deaf, the blind, and the accursed city, which bore the Just One to Calvary. One generation shall not pass away before there shall fall upon you, oh matrons of Zion, such great misfortunes that you shall be the wonder of nations. Already, already, begin to appear upon these declivities the Roman legions—already the capitoline eagles are traversing the air, bearing the lightnings of the Most High. Jerusalem! Jerusalem! alas for your children! "The little ones have asked for bread, and there was none to break it unto them: the tongue of the suckling child hath cleaved to the roof of his mouth for thirst." They would pray and would make vows in the temple of God; and they are without God, and without a temple—they would live, and at each moment they stumble over death—they would find a burying place for their dead; and their dead lie in the fields

without burial, and are food for the birds of the air.

Œdipus leaves his royal palace to console his dying people, and the gods guiding his words, he takes them for witnesses that the criminal shall be put to the torture and slain: beforehand he launches over him the sacerdotal excommunication; he curses him in the name of earth and of heaven, of gods and of men, and he loads his head with public execration. The Jewish people, seized with a dark vertigo, possessed by a delirious frenzy, placed beneath the sovereign hand which clouds their eyes and darkens their reason, and burning in the furnace of their own fury, exclaim, saying: "His blood be upon us and upon our children!" Unfortunate people! unfortunate king! They pronounce their own sentence, being at once judges, victims, and executioners. And afterwards, when the scriptural prophecies and the delphic oracles were accomplished, the whirlwinds tear the deicide people from the land of promise, and the parricide flies from the throne of Thebes.

Œdipus was the horror of Greece; the Jewish people is the horror of mankind. Œdipus wanders with sightless eyes from mountain to mountain and from valley to valley, publishing the divine vengeance: the Jewish people wander with darkened vision and without ever reposing, from nation to nation, from zone to zone, from region to region, shewing on their hands a stain of blood, which never leaves them and which never dries. They preferred the law of retaliation to the law of grace, and the world judges them by their own law. They gave blows to their God, and for nineteen centuries they have received the buffets of the world. They spat in the face of their God, and the world spits in their face. They stripped their God of his garments, and nations confiscate their treasures and drive them naked to the opposite side of the seas. They gave their God to drink vinegar mingled with gall, and though the deicide people drink of it at all hours, they have not yet been able to drain the cup of their tribulations. On the shoulders of their God they laid a heavy cross, and now their forehead is bowed beneath the weight of all human maledictions; they crucified him, and they are crucified. But the God of Abraham, of Isaac, and of Jacob, whilst he is just, is also merciful. Whilst the gods left no other consolation to Œdipus but Antigone, the God who expired upon the cross, in token of his mercy, left hope to his murderers.

Between the tragedy of Sophocles and that other tragedy without a name, whose marvellous grandeur we have just brought before your eyes, in all its terrible majesty, there is the same distance as between the gentile gods, and the God of the Hebrews and the Christians; the same as between fatality and providence; the same as between the misfortunes of a man, and the calamities of a nation, which had been the freest of all nations, and the greatest of all poets.

I have finished, gentlemen, the picture which I had proposed bringing before your eyes. If it appears to you beautiful and sublime, its beauty and sublimity are in itself, as having been traced by God himself, in the long and lamentable history of a wonderful people. If you have found great blemishes and obscurities in it, these shades and these blemishes are mine. For them I claim your indulgence —your indulgence, gentlemen, which has never been denied to those who implore it and require it as I do.

(Selected.)

MISSIONS OF COREA.—No. 2.

Letter of Andrew Kim-Hai-Kim, Corean Deacon, to the Reverend Doctor Libois, Procurator of Foreign Missions at Macao.

[English version of the French translation from Latin.]

SEOUL, OR HANG-YIANG, CAPITAL OF COREA, *March* 27, 1845.

Very Reverend Father,

LAST year, as you are already aware, I left Mongolia with the Rt. Rev. Dr. Ferrëol, and, no accident occurring, his lordship and I reached Pienmen. Some Christians who had come thither from Corea having detailed to his lordship the difficulties which beset his crossing the frontier, the bishop despatched me before him to examine into the state of matters, and as much as possible to make preparations for his entrance to the mission. Having received his blessing, I started with the Christians towards midnight, and the day after I descried the city of Eitson lying westward. I then sent couriers forward, directing them to await me at a station agreed upon; whilst I myself, having dropped down furtively along the shadiest valleys, screened myself under tufted trees about two leagues from the city. Encircled by a rampart of snow, I waited here for night-fall; and, to drive away the dulness which was stealing over me, I recited my beads.

As soon as darkness had overspread the town-lands, I invoked the Divine aid, and, issuing from my retreat, I directed my steps towards the city; to avoid making any noise, I walked without shoes. After crossing two rivers, and pursuing zig-zag and difficult roads, for the snow, drifted by the wind, was in several places five or six feet deep, I reached the rendezvous; but the Christians were not there. I was exceedingly grieved at this disappointment. Nevertheless, I crossed over twice into the city, searching on all sides for my companions. Returning at last to the rendezvous, I sat down in a field, and a host of gloomy anticipations thronged through my mind. I thought our couriers had been seized by the satellites; I could find no other explanation for their absence. Then—regret for their loss, the extreme toil to which I should be exposed by continuing my journey, want of travelling support and wearing apparel, the difficulty of returning to China, the impossibility of introducing the Missioners,—all cast me into cruel agony. Exhausted by cold, famine, hunger, and sorrow, stretched alongside of a heap of manure to shun being seen,—I felt my courage was being extinguished with my strength.

Meantime the morning would dawn apace, and my position become more critical. Bereft of all human succor, I expected relief from heaven alone, when at last the neophytes came in search of me. They had been the first to reach the given point of rendezvous, and, not finding me, they proceeded forward for fear of attracting suspicious vigilance. A second time they waited a little for me, then proceeded half a league further on,

and there, watching my arrival, they passed the greater part of the night in grief. At length, despairing of seeing me, they were on their return, when they met me, and we rejoiced in the Lord.

Seven Christians had come forward to meet us; but four of them, checked at the sight of the difficulties and perils of the enterprise, had withdrawn into the interior, and left the other three to push forward to Pienmen. The four first were Charles Seu, Thomas Ye, and two servants. I left two out of the other three at Eitson; they were not to follow me until after settling their affairs, and I started with a single companion. After proceeding three leagues, though I was scarcely able to drag my legs after me, I halted at an inn to pass the night there. The next day I procured two horses, and continued my journey. We reached Pien-gi-anf upon the fifth day, where we met Charles and Thomas, who were waiting for us with their horses. We travelled in company during a whole week, and arrived at length at Seoul or Hang-Yiang, the capital city. I was received in a cottage that the Christians had purchased. But, in consequence of the curiosity and indiscretion of these good neophytes, and also on account of the dangers I ran—for government is aware that I proceeded to Macao, and expects my return to hand me over to punishment—I wished that only the faithful who were necessary for our designs should be made aware of my presence, and I would not allow them to announce my arrival to my mother.

After remaining some days pent up in a room, and a prey, I know not why, to frequent bursts of sorrow, I was attacked by a disease which consisted chiefly in insupportable pains of the chest, stomach and sides. At present my health is good, although weak; but I can neither write nor act as I would wish; and it gives me additional annoyance that I am afflicted these twenty days past with weakness of sight.

However, poor and infirm as I am, aided in my labor by the succor of Divine mercy, I arrange every thing for the reception of the Missioners. I have purchased at Seoul a junk, which cost one hundred and forty-six piastres, and I am now making preparations for my journey to the Chinese province of Kiang-nan.

But lest our Christian sailors should be frightened at so long a navigation, I have not told them to what country we shall steer. At all events, they have every reason to be apprehensive, for they were never upon the high seas, and the majority of them are strangers to navigation: they have luckily taken a notion that I am a first rate skilful pilot. They know moreover, as well as myself, that there exists a treaty between Corea and the empire, by virtue of which our countrymen landing in China are remitted home by way of Pekin, and that, if after investigation a charge is proved against them, the whole crew is amenable to the penalty of death. But I hope that, remindful of her love, the Blessed Virgin Mary, the best of mothers, will conduct us safe and sound to Kiang-nan.

Lastly, I request your reverence, if you deem it expedient, to be kind enough to send me a compass, with a marine chart of the Yellow Sea, having the coasts of China and Corea accurately delineated.

I am, your Reverence's useless
And very unworthy servant,
ANDREW KIM-HAI-KIM.

—

Extract from a Letter of the Reverend Father Gotteland, of the Society of Jesus, to a Father of the same Society.

KIANG-NAN, *July* 8, 1845.

Reverend Father,

You are aware that poor Corea is always under the edge of persecution. Last year the Right Rev. Dr. Ferrèol, the vicar apostolic, who waited more than three years upon the confines of his beloved mission without being enabled to penetrate thither, despatched into this unhappy country a young Corean deacon, who had studied at Macao. The young deacon,

whose name is Andrew Kim, after twice essaying with incredible fatigue and danger to enter his own country, and seeing himself twice compelled to return to China, succeeded at length on a third trial, and reached the capital, travelling principally by night, and concealing himself by day. If a suspicion had been raised of his return to his country, he would infallibly have been arrested and forthwith strangled; for he has been this long time denounced to the police as having left Corea to study the language of the Europeans.*

His lordship Dr. Ferrèol had instructed the courageous deacon to procure, if possible, a junk for himself, and, getting Christians to act as seamen, to repair to him at Chang-hai: his lordship, being debarred entrance overland, hoped to reach at last by sea this mission. Andrew faithfully obeyed him; he purchased a bark, but what a bark! exactly like a shoe, as our sailors say; it had not even been constructed as a sea launch, but merely for the rivers of the interior. Nevertheless, one fine morning the young deacon summons those whom he knew to be the most devoted among the Christians, embarks them without stating their destination, and undertaking the office of captain, with a crew of equally raw seamen, he sails out in his frail skiff. They soon cleared their native shores, and, with the aid of a compass of twenty-five centimes value, they steer towards the inhospitable shores of the Celestial Empire.

Among the many vaunted laws of China there exists one passed in convention with Corea, the regulations of which afford a very exact idea of the notions of reciprocity which are entertained in these distant sea-boards; if a Corean junk is cast in stress of weather upon the shores of China, it must be taken to pieces on the spot and burnt; if, on the contrary, a Chinese junk, flying before a storm, takes shelter in Corea, the Coreans must refit it, furnish it with necessaries and pilot it out to sea.

Andrew Kim brought with him in his bark a holy picture from France: it represented Her who is justly invoked as the Star of the Sea; moreover, he was under the protection of his own father, his uncle, and his grand-uncle,—all three martyrs of Jesus Christ. His mother herself had wished to deliver herself up to the persecutors: but the tyrants, fearful of beholding women and children throng their presence and declare themselves Christians, had forbidden their arrest.

The deacon, become ship-captain, presently needed his heroic confidence and a special protection from heaven. A dreadful huricane assailed our unskilful navigators, smashed the helm and mast, and the bark, half submerged in the abyss, was driven along, the sport of its fury. Many other better appointed barks sank upon that day. At the sight of the danger the crew was seized with terror, and all eyes were turned towards Andrew. The intrepid young man, thinking very rationally that he should exhibit less apprehension in proportion to the increase of their fear, composes them all by his demeanor and his words: 'Behold,' said he, showing the picture of the Virgin, 'Behold her who protects us. Fear nothing: we shall reach Chang-hai, and we shall see our bishop.'

He spoke truth: shortly they descried a Chinese junk. The master of it, on the promise of a good round sum, undertook to guide them to their destination. In the wake of this craft the Corean bark hove to in sight of Chang-hai on the twenty-eighth of May last.

Its apparition in the roads of Wou-Song was a phenomenon to the country. Coreans never come to these sea-boards; besides, their barks are of quite a different construction from the Chinese junk, and their costume is scarcely less strange than that of Europeans to the inhabitants of the Celestial Empire. The mandarins could not be unaware of this fact, and

* Formerly in France men were dismembered by four horses; in Corea, four oxen are made use of; sometimes a fifth is added to wrench the head off the sufferer.

Andrew Kim knew what he had to apprehend. As he has studied at Macao with the reverend gentlemen of the foreign missions, where he learned a little French, he began by visiting some officers of the English station. They received him with open arms, and promised him aid and protection if requisite. Andrew, seeing he was sure of this powerful protection, takes good care not to shun the mandarin of the port: he proceeds to meet him; states to him that, damaged by the storm, he required to repair his junk; that it is his intention to proceed to Chang-hai and refit; that he therefore requests him to inform the high mandarin of that city of his speedy arrival. Then he added, 'I am not aware of the legal regulations in reference to Corean barks which come to China; but I request the mandarins not to molest me: if they give me trouble, I shall know how to give them trouble also: whether they like it or not, I shall go back to Corea in my junk, and there are the Europeans who will aid me if the Chinese refuse me assistance.' This, let us say, *en passant*, is the true manner of treating with Chinese; no entreaty—command.

The mandarin of Wou-Song, being surprised to find so much firmness in a young man, received him well, and made no objection to his passage to Chang-hai. As soon as ever Andrew reached this city he repaired to the English consul, who received him in the best possible manner, and then had him conveyed in a palanquin to a Christian family. He there wrote to me in haste, apprising me of his return. I had known him at Macao, and even in Kiang-nan, when he was on his way to Corea. I repaired very quickly to the Christian with whom he lodged, and who was much more afraid concerning him than he was. I had him furnished with the money necessary to supply the immediate wants of his crew; then I had him reconveyed back to his junk, recommending him to return no more to that family, because they were under apprehension lest the mandarins should hold them criminally responsible for the momentary hospitality they had afforded him. This malady of fear is rather epidemic among Chinese, and we are obliged to use much management in dealing with our poor Christians.

After despatching Andrew back to his crew, which was very much in need of him in the first moments of so critical a position, I hastened to visit these noble fellows on board their craft. You can judge, reverend father, the consolation I experienced on beholding myself in the midst of twelve Christians, almost all—fathers, sons, or relations of martyrs. One of them had had almost his whole family immolated for the Saviour's cause; all, even his little son, of eleven years of age, sought heaven through martyrdom. At the first interview confession was sought for; but Andrew wished first to set his bark a little to rights, so as to enable me to say mass there. When it was ready they came to give me notice, and I repaired thither towards evening, having resolved on passing the night there, so as to celebrate the holy mysteries the next morning. But I had first to confess our noble Coreans, who were extremely eager for this sacrament. Six or seven years had elapsed since they had seen a priest, the Right Rev. Dr. Imbert and Rev. Messrs. Mauband and Chastan, the last Missioners of Corea, having been martyred in 1839. As these good neophytes understood as little of Chinese as I understood of their Corean, I set before them a brief exposition of theological information upon the integrity of confession, when the act can be performed through an interpreter only: but they were unwilling to avail themselves of this indulgence, granted upon similar occasions. 'It is such a long time since we confessed,' said they, 'that we wish to tell all.' Therefore, after ascertaining that they were sufficiently instructed in the mysteries of religion, I sat down upon a chair, and my beloved deacon came first. Hav-

ing finished his confessson, he remained in his position, kneeling, supported on his heels, so to serve as interpreter to the sailors, who came in rotation, casting themselves on their knees by his side; he was thus stationed in the middle, between the confessor and penitent. Before commencing confession I made the interpreter repeat to each what I at first signified to all concerning the non-obligation of confessing in a similar case all faults, but I received invariably the same answer: 'I wish to tell all.'

These confessions detained me, therefore, longer than I anticipated. All made the avowal of their faults with admirable fervor. I finished when it was about the hour for mass. The junk had been ornamented the evening previous, and the last preparations were quickly made. I offered, therefore, the holy sacrifice upon a little ship near a large city filled with idolaters, encircled by a few faithful, who were made happy by participating in our holy mysteries after so long a privation.

We have now reached the 12th day of September. Andrew has been ordained priest upon Sunday, the 12th day of August, in a Christian congregation near Chang-hai, by the Right Rev. Dr. Ferrèol, vicar-apostolic of Corea. He is the first Corean who was raised to the sacerdotal dignity. He said his first mass in the seminary of Wam-dam upon Sunday, August 25, assisted by the Rev. Dr. Daveluy. On the following Sunday, August 31, his lordship Dr. Ferrèol and his companion went on board the *Corean shoe*, to repair to their mission, where Christians are always outlawed. What heroic courage! . . . .

GOTTELAND, *S. J.*

For the U. S. Catholic Magazine.

ORATE, FRATRES.

BY ROBERT R. J. PRICE.

When the roseate hues of morning,
Nature's face with smiles adorning,
Bid Night's darkness yield to Day:
When again on golden pinion
Day takes flight from Night's dominion,
Orate, Fratres—Brethren, pray!

For the faithful souls departed—
For the living broken-hearted—
Sorrow-stricken—cast away:—
On mountain top—in lowly dell—
In regal halls—in convict's cell—
Orate, Fratres—Brethren, pray!

By long fastings—self-denials,—
Works of mercy—worldly trials—
By almsdeeds done without display:
Through the Saviour's interceding—
Through his Virgin Mother's pleading—
Orate, Fratres—Brethren, pray!

To HIM your prayers shall Angels bring,
Of lords, THE LORD—of kings, THE KING—
Who is "*The Life, the Truth, the Way:*"
Oh! that to all his grace may give
The way—the truth—the life to live,
Orate, Fratres—Brethren, pray!

NEW YORK, *July 17th*, 1848.

SAWYER'S PLEA FOR AMUSEMENTS.

A Plea for Amusements. By Frederic W. Sawyer. New York: D. Appleton & Co. 1 vol. 1847.

WE HAVE just finished the perusal of this little work, which we were induced to read from having with the author long regretted that deep hostility to all amusements, however innocent, which pervades a certain class of the community in this country. By a short residence on the continent of Europe we were prepared to admit, with Mr. Sawyer, that in spite of our superior political privileges, the people of the United States and England are far less happy than those of the south of Europe; and to attribute this to the want of the many innocent recreations in which the inhabitants of these countries indulge in their oft recurring fêtes and holidays. We were pleased to see the attention of the community called to this subject; and we would gladly have recommended the book with its many wise reflections to our readers, were it not for one blemish which must quite disfigure it in the opinion of all candid persons. After the above admisssion of the superiority of Catholic over Protestant countries, in point of social amusements, we were quite surprised to find the Catholic church reproached with being the author of the present opposition to amusements which Mr. Sawyer so much deprecates. Throughout the book the church is constantly sneered at as the enemy of all social pleasures and diversions. We fear that this unjust attack is to make the book popular in New England, where we believe the author resides, and where he well knows the subject requires, more than any where else, particular consideration. The charge is so manifestly absurd to any one who has ever read history, or resided for any time, however short, in Catholic countries, that it scarce deserves an answer. But as every petty accusation against the church is now-a-days so readily swallowed, we purpose in these few remarks to vindicate her from this one, and to fix the odium of it on Protestant religionists.

To do this we would merely have to refer to the admissions of the author scattered every where thoughout his book. At page 150 he thus writes:

"In the feudal days of Arthur, of the Richards and the Henries, the English were a well-fed, jovial, happy people, feasting in the halls of the feudal lords, and accompanying them as well in the chase as in the field. They were then the masters of all athletic exercises. Their May-day, their harvest-home, and Christmas festivities, were patterns of rustic simplicity and abundant cheer," &c.

And pray was this not in England's

good old Catholic days? Did not most of these holidays owe their origin to the festivals of the church? But how different now! No more are those gladsome relics of halcyon times to be found in what was once "merrie England." The people there have no opportuny, in these Protestant times, of indulging in innocent diversions.

"Now no public buildings or halls are open to them, no systematic provision for public walks or promenades for them. To be sure London has parks: but the people are not indebted to government for them. They were laid out centuries ago, and it was there that many of their games were played, &c. . . . . It is a remarkable fact, that in England no public place can be entered *without* a fee, and there is no place so private that may not be entered *with* one. What Lord Walpole said of the public men of England is equally true of every thing there—all have their price." Pp. 154-5.

But we are surprised that Mr. Sawyer did not examine more closely the condition of things at home. We do not know any country so much in want of amusements as New England, and certainly the people have but little to complain of the influence of popery there. The public promenades are deserted: no holidays but the 4th of July and Thanksgiving day are observed. Sunday is kept as the Jewish Sabbath. The same state of things exists pretty much over our whole country. Foreigners have frequently remarked to us: "Why is it that no use is made of your public squares, &c., as promenades and places of general resort? Look at the battery in New York—one of the most delightful spots in the world! In Paris or Vienna such a place would be the resort of all the ladies and people of leisure in the city, but here it is absolutely deserted, particularly by the better classes."

It is very well for persons well educated or advanced in years to talk lightly of public amusements. A man who has a taste for the intellectual pleasures, to be found in continued reading and conversation, is quite independent of them. But not so the young and the great mass of mankind. They must be provided with innocent and attractive means of passing their leisure moments, or they will be apt to seek vicious pleasures, or else avoid all company, and become selfish and unsociable. We do not know of any people more to be pitied than the inhabitants of the large manufacturing cities of England. They have scarcely any amusements or places of public resort; and but few festivals to which they can look forward as to oases in the long desert of their toilsome existence. Even Sunday, which, before the days of Cromwell, was kept as a day of religious joy and friendly intercourse, is now passed in such a state of torpid inaction that its concomitant gloom makes its return rather to be regretted than welcomed by the people. Their life is consequently passed either in incessant labor, or in debauchery, or listless repose. But how different is this from what we see in Catholic countries! Let Mr. Sawyer speak:

"In the first place almost all the public buildings, galleries of art, and halls of science are open, either permanently or at stated times, to the whole people free of charge. Scarcely any city, town, or hamlet, is without its park, prada or village green, devoted to the public; and throughout France and many parts of Germany the theatres are assisted by the government, for the purpose of bringing that source of amusement within the means of the people.* A large number of holidays are set apart for the people, and not unfrequently large sums are expended by the government in fire-works and other exhibitions to add to the 'eclat' of those festivities." P. 156.

* Theatrical representations, whether simply dramatic or operatic, are not *in themselves* unlawful; but from the manner in which they are generally produced now-a-days, so encouraging to the evil passions of the human heart, they seldom fail to become occasions of sin; and for this reason the Catholic clergy are studious in guarding the people against the frequentation of such exhibitions. In Rome, or other places, where no dramatic performance is permitted that would be dangerous to morals, it is considered an innocent amusement to attend the opera, the piece having been first subjected to the inspection of an authorized censor.—Ed.

Many a traveller in France has no doubt seen, on a Sunday evening in summer, the "curé" reading his book under a tree where a group of children danced to the music of a violin.* Not a great while ago a scene took place in Limoges which would have rejoiced the heart of our author. Once a year the boys and girls gathered around the choir of the church and sang, as they danced, "St. Marcel pray for us and we will dance for thee." All who have ever visited Rome remember the splendid fetes got up by the papal government on holiday occasions.

The author admits that Protestants are most zealous in proscribing amusements, but insists upon it that they acquired their prejudices from the monks and cenobites of the middle ages. We need not enter into any argument to disprove this assertion. All know that Protestants never borrowed any thing from the monks whom they have ever cordially hated. But the church has her ascetics! Yes! and she glories in them. She encourages all those who have received the gift of sufficient grace to abandon both the distractions and the pleasures of the world, and consecrate ther lives entirely to the service of God. But this is a matter of choice. She leaves her children free, and never imposes on them unnecessary burdens, nor seeks to add one "jot or tittle" to the law and general rule of conduct received from on high. Besides, even her anchorites are taught to observe charity to all men; and to abhor, as the worst symptom of pride, that sanctimonious scowl which seems to say to all around it, "I am holier than you." Hence it is that even those of her ascetics, who practise the most rigid austerities, are never seen to frown upon the enjoyments of their neighbors which they themselves have abandoned. In company they are cheerful and gay. A more agreeable or more lively companion than the father general of the Capuchins we did not meet with in Europe. Not so with Protestant religionists. Their flocks are accustomed to hear their clergymen protruding their cant, prayers, and solemn discourses, on the assemblies of young people met together on the most joyous occasions. They seem to have no idea that there is a "time and place for all things." They are led to judge a Christian by the solemn expression of his countenance and the puritanical cut of his coat. A Catholic, on the contrary, is taught to shun what is sinful, that is, whatever is prohibited by the law of God or may endanger his salvation, but not to exaggerate the obligations of Christianity, or, like the Pharisees, to "strain at a gnat and swallow a camel."

In one place our author cites the case of the Albigenses, and he seems to think that they were butchered on account of their love of pleasure, by the amusement-hating monks. By referring to history we find the following account given of them. "La vie des Albigeois," says Larrlie, "était *austère*, leur esprit guerrier, *solitaire, ascétique.*" St. Bernard tells us, "leurs visages sont mortifiés et abattus par le jeune." What will Mr. Sawyer in his horror of asceticism say to this? Does he recognise in these the inhabitants of the land of minstrelry, the song and

*Such a scene as this would be considered by certain fanatics in the United States as an awful violation of the Sabbath, while reasonable men and true Christians view it as a very innocent and agreeable pastime. The difference between them is this, that the latter are governed in their estimate of right and wrong by the dictates of philosophy and the precepts of religion, while the former are led astray by a blind and perverted notion of the duties attached to the Lord's day. These men, like the hypocritical Pharisees of old, are always talking about the Sabbath, and with an ostentatious ultraism endeavor to impose upon the people obligations that are no where taught in the law of God, and which are nothing more or less than the creation of their own deluded brains. Hence they think that a man ought to keep himself housed, all day Sunday, either at home or at meeting; that he should wear a demure face, cook no victuals, indulge in no vocal or instrumental music, nor travel from one place to another. For the same reason, they are perpetually raising a fanatical clamor about the rail road cars running on Sunday, as if this or any of the above-mentioned occupations were forbidden by the law of God, or were inconsistent with the proper observance of the Lord's day! If they are prohibited, in what part of the Bible can we find the prohibition?—Ed.

the dance? Provence certainly never acquired that character from such fanatics as these. The author is also loud in his praises of the institution of chivalry, with its tilts and tournaments and manly sports. But he must remember it was the church that fostered and protected this institution, at once so refining to man and ennobling to woman. Her ecclesiastics encouraged by their presence all their manly and graceful exercises and diversions. She chose from amongst the knights her favorite champions, and if ever she suppressed their orders it was because, as in the case of the templars, they had fallen from their former humility and become rich and arrogant and a scandal to her cause. No! The Catholic church does not teach that amusements are sinful in themselves, but that they become so from our abuse or excessive love of them. She has accordingly ever permitted and even encouraged innocent amusements, and has only proscribed those temporarily which have been indulged in to an excess, or which have become perverted from their original harmlessness. She has, in establishing her festivals and holidays, and in her manner of celebrating them, sanctified rest and social pleasures: and we believe that it is owing in a great measure to the very circumstance of their being so constantly thrown into each other's society, and called upon to practise the social virtues, that the people of Catholic countries are the least addicted to drunkenness, and are the most refined, the most courteous, the most polite, the most social and religious in the world. This is the first time we ever heard the Catholic church accused of being opposed to social diversions; though we have often heard her condemned for just the opposite reason. We have sometimes heard her charged with encouraging idleness by the number of her festivals, and with inconsistency in prescribing, at one time, fasting and other austerities, and permitting, at another, the gaieties and amusements of the day. We do not think it necessary to vindicate the church on this head. We would refer those who share these sentiments, if they wish to consider the subject on the score of health, to a work of Dr. Fitch on consumption, "Its prevention and cure"—on that of morality and religious consistency, &c.—to the pages of our friend, Mr. Sawyer.

(Selected.)

THE GREAT DESERT BASIN OF CALIFORNIA.

OUR encampment was on the slope of the mountain, and the valley lay spread out at our feet, illuminated sufficiently by the red glare of the moon, and the more pallid effulgence of the stars, to display imperfectly its broken and frightful barrenness, and its solemn desolation. No life, except in the little oasis occupied by our camp, and dampened by the sluggish spring, by excavating which with our hands we had obtained impure water, sufficient to quench our own and our animals' thirst, existed as far as the eye could penetrate over mountains and plains. There was no voice of animal—no hum of insect, disturbing the tomb-like solemnity. All was silence and death. The atmosphere, chill and frosty, seemed to sympathize with this sepulchral stillness. No wailing or whispering sounds sighed through the chasms of the mountains, or over the gulfy and waterless ravines of the valley; no rustling zephyr swept over the scant dead grass, or dis-

turbed the crumbling leaves of the gnarled and stunted cedars, which seemed to draw a precarious existence from the small patch of damp earth surrounding us. Like the other elements sustaining animal and vegetable life, the winds seemed stagnant and paralyzed by the universal dearth around us. I contemplated this scene of dismal and oppressive solitude, until the moon sank behind the mountains, and object after object became shrouded in its shadow.

Rousing Mr. Jacobs, who slept soundly, and after him the other members of our small party (nine in number), we commenced our preparations for the long and much dreaded march over the Great Salt Desert. The drive across the Salt Plain, without water or grass, was variously estimated by those with whom I conversed at Fort Bridger, at from sixty to eighty miles. Capt. Walker, an old and experienced mountaineer, who had crossed it at this point, as the guide of Capt. Fremont and his party, estimated the distance at seventy-five miles, and we found his estimate to be correct.

We gathered the dead limbs of the cedars which had been cut down by Capt. Fremont's party, who encamped here last autumn, and igniting them they gave us a good light during the preparation and discussion of our frugal breakfast, which consisted to-day of bread and coffee; bacon being interdicted in consequence of its incitement to thirst, a sensation which at this time we desired to avoid, as we felt uncertain how long it might be before we should be able to gratify the unpleasant cravings it produces.

Each individual of the party busied himself around the blazing fires, in making his various little, but important arrangements, until the first grey of the dawn manifested itself above the vapory bank overhanging the eastern ridge of mountains; when the word to saddle up being given, the mules were brought to the camp fires, and every arm and muscle of the party was actively employed in the business of saddling and packing "with care"—with unusual care—as a short detention during the day's march, to readjust the packs, might result in an encampment upon the desert for the coming night, and all its consequent dangers—the death or loss, by straying in search of water and grass, of our mules (next to death to us), not taking into the account our own sufferings from thirst, which, for the next eighteen or twenty-four hours, we had made up our minds to endure with philosophical fortitude and resignation. A small powder keg, holding about three or four pints of coffee, which had been emptied of its original contents for the purpose, and filled with the beverage made from the brackish spring near our camp, was the only vessel we possessed, in which we could transport water, and its contents composed our entire liquid refreshment for the march. Instructions were given to Miller, who had charge of this important and precious burden, to husband it with miserly care, and to make an equitable division whenever it should be called into use.

The descent from the mountain on the western side was more difficult than the ascent; but two or three miles by a winding and precipitous path, through some straggling, stunted, and tempest bowed cedars, brought us to the foot, and into the valley, where, after some search, we found a blind trail, which we supposed to be that of Capt. Fremont, made last year. Our course for the day was nearly due west, and following this trail, where it was visible and did not deviate from our course, and putting our mules into a brisk gait, we crossed a valley some eight or ten miles in width, sparsely covered with wild sage (artemisia) and greenwood. These shrubs display themselves, and maintain a dying existence, a brownish verdure, on the most arid and sterile plains and mountains of the desert, where no other vegetation shows itself. After crossing the valley, we saw a ridge of low volcanic hills, thickly strewn with

sharp fragments of basaltes, and a vitreous group resembling junk bottle glass. We passed over this ridge through a narrow gap, the walls of which are perpendicular, and composed of the same dark scorious material as the debris strewn around. From the western terminus of this ominous looking passage we had a view of the vast desert plain before us, which, as far as the eye could penetrate, was of a snowy whiteness, and resembled a scene of wintry, frosty, and icy desolation. Not a shrub or object of any kind rose above the surface for the eye to rest upon. The hiatus in the animal and vegetable kingdoms was perfect. It was a scene which excited mingled emotions of admiration and apprehension.

Passing a little further on we stood on the brow of a steep precipice, the descent from the ridge of hills, immediately below and beyond which, a narrow valley or depression in the surface of the plain, about five miles in width, displayed so perfectly the wavy and frothy appearance of highly agitated water, that Col. Russell and myself, who were riding together some distance in advance, both simultaneously exclaimed—"We must have taken a wrong course, and struck another arm or bay of the Great Salt Lake." With deep concern we were looking around, surveying the face of the country, to ascertain what remedy there might be for this formidable obstruction to our progress, when the remainder of our party came up. The difficulty was presented to them, but soon, upon a more calm and scrutinizing inspection, we discovered that what represented so perfectly the "rushing waters" was moveless and made no sound. The illusion soon became manifest to all of us, and a hearty laugh at those who were the first to be deceived was the consequence, denying to them the merit of being good pilots or pioneers.

Descending the precipitous elevation upon which we stood, we entered upon the hard smooth plain we had just been surveying with so much doubt and interest, composed of bluish clay, and crusted in wavy lines with a white saline substance, the first representing the body of the water, and the last the crest and froth of the mimic waves and surges. Beyond this, we crossed what appeared to have been the beds of several small lakes, the waters of which have evaporated, thickly encrusted with salt, and separated from each other by small mound-shaped elevations of white sandy or ashy earth, so imponderous that it has been driven by the action of the winds into these heaps, which are constantly changing their positions and their shapes. Our mules waded through these ashy undulations, sometimes sinking to their knees, at others to their bellies, creating a dust that rose above, and hung over us like a dense fog.

From this point, on our right and left diagonally in front, at an apparent distance of thirty or forty miles, high isolated mountains rise abruptly from the surface of the plain. Those on our left were as white as the snow-lined face of the desert, and may be of the same composition, but I am inclined to the belief that they are composed of white clay, or clay and sand intermingled.

The mirage, a beautiful phenomenon I have frequently mentioned as exhibiting itself upon our journey, here displayed its wonderful illusions, in a perfection, and with a magnificence surpassing any presentation of the kind I had previously seen. Lakes dotted with islands, and bordered by groves of gently waving timber, whose tranquil and limpid waves reflected their sloping banks, and the shady inlets in their bosoms were spread out before us, inviting us, by their illusory temptations, to stray from our path and enjoy their cooling shades and refreshing waters. There, fading away as we advanced, beautiful villas, decorated with all the ornaments of suburban architecture, and surrounded by gardens, shaded parks, and stately avenues, renewed the alluring invitation to repose, by enticing the vision with more than Calypsian en-

joyments, or Elysian pleasures. These melting from our view, as those before, in another place, a vast city, with countless columned edifices of marble whiteness, and studded with domes, spires, and turreted towers, would rise upon the horizon of the plain, astonishing us with its stupendous grandeur, and sublime magnificence. But it is in vain to attempt a description of these singular and extraordinary phenomena. Neither prose or poetry, nor the pencil of the artist, can adequately portray their beauties. The whole distant view around, at this point, seemed like the creations of a sublime and gorgeous dream, or the effect of enchantment. I observed that where these appearances were presented in their most varied forms, and with the most vivid distinctness, the surface of the plain was broken, either by chasms hollowed out from the action of the winds, or by undulations formed of the drifting sands.

About eleven o'clock we struck upon a vast white plain, uniformly level, and utterly destitute of vegetation, or any sign that shrub or plant had ever existed above its snow-like surface. Pausing a few moments to rest our mules, and moisten our mouths and throats, from the short supply of beverage in our powder keg, we entered upon this appalling field of sullen and hoary desolation. It was a scene so entirely new to us, so frightfully forbidding and unearthly in its aspect, that all of us, I believe, though impressed with its sublimity, felt a slight shudder of apprehension. Our mules seemed to sympathize with us in the pervading sentiment, and moved with reluctance, several of them stubbornly setting their faces for a counter march.

For fifteen miles the surface of this plain is so compact that the feet of our animals, as we hurried them along over it, left little, if any impression, for the guidance of the future traveller. It is covered with a hard crust of saline and alkaline substances combined, from one fourth to one half of an inch in thickness, beneath which is a stratum of damp whitish sand and clay, intermingled. Small fragments of white shelly rock, of an inch and a half in thickness, which appear as if they once composed a crust, but had been broken by the action of the atmosphere, or the pressure of water rising from beneath, are strewn over the entire plain, and embedded in the salt and sand.

As we moved onward a member of our party, in the rear, called our attention to a gigantic moving object on our left, at an apparent distance of six or eight miles. It is very difficult to determine distances accurately on these arid plains. Your estimate is based upon the probable dimensions of the object, and unless you know what the object is, and its probable size, you are liable to great deception. The atmosphere seems frequently to act as a magnifier; so much so, that I have often seen a raven perched upon a low shrub, or an undulation of the plain, answering to the outlines of a man on horseback. But this object was so enormously large, considering its apparent distance, and its movement forward parallel with ours so distinct, that it greatly excited our wonder and curiosity. Many and various were the conjectures (serious and facetious) of the party, as to what it might be or portend. Some thought it might be Mr. Hudspeth, who had concluded to follow us; others, that it was some cyclopean nondescript animal lost upon the desert; others, that it was the ghost of a mammoth or megatherium, wandering in "this rendezvous of death;" others, that it was the d—l mounted on an ibis, &c., &c. It was the general conclusion, however, that no animal composed of flesh and blood, or even a healthy ghost, could here inhabit. A partner of equal size soon joined it, and for an hour or more they moved along as before, parallel to us, when they disappeared, apparently behind the horizon.

As we proceeded the plain gradually became softer, and our mules sometimes sank to their knees in the stiff composition

of salt, sand, and clay. The travelling at length became so difficult and fatiguing to our animals, that several of the party dismounted (myself among the number), and we consequently slackened our hitherto brisk pace into a walk. About two o'clock, p. m., we discovered through the smoky vapor the dim outlines of the mountains in front of us, at the foot of which was to terminate our day's march, if we were so fortunate as to reach it. But still we were a long and weary distance from it, and from the "grass and water" which we expected there to find. A cloud rose from the south soon afterwards, accompanied by several distant peals of thunder, and a furious wind, rushing across the plain, and filling the whole atmosphere around us with fine particles of salt, and drifting it in heaps like the newly fallen snow. Our eyes became blinded, and our throats choked with the saline matter, and the very air we breathed tasted of salt.

During the subsidence of this tempest there appeared upon the plain one of the most extraordinary phenomena, I dare to assert, ever witnessed. As I have before stated, I had dismounted from my mule, and turning it in with the *caballada*, was walking several rods in front of the party, in order to lead in a direct course to the point of our destination. Diagonally in front, to the right, our course being west, there appeared the figures of a number of men and horses, some fifteen or twenty. Some of these figures were mounted and others dismounted, and appeared to be marching in front. Their faces and the heads of the horses were turned towards us, and at first they appeared as if they were rushing down upon us. Their apparent distance, judging from the horizon, was from three to five miles. But their size was not correspondent, for they appeared nearly as long as our own bodies, and consequently were of gigantic stature.

At the first view I supposed them to be a small party of Indians (probably the Utahs), marching from the opposite side of the plain. But this seemed to me scarcely probable, as no hunting or war party would be likely to take this route. I called to some of our party nearest to me to hasten forward, as these men were in front, coming towards us. Very soon the fifteen or twenty figures were multiplied into three or four hundred, and appeared to be rushing forward with the greatest action and speed. I then conjectured that they might be Capt. Fremont and his party, with others from California, returning to the United States by this route, although they seemed to be too numerous even for this. I spoke to Brown, who was nearest to me, and asked him if he noticed the figures of men and horses in front. He answered that he did, and that he had observed the same appearances several times previously, but that they had disappeared, and he believed them to be optical illusions, similar to the mirage. It was then for the first time, so perfect was the deception, that I conjectured the probable fact, that these figures were the reflection of our own images by the atmosphere, filled as it was with fine particles of crystalized matter, or by the distant horizon, covered with the same substance. This induced a more minute observation of the phenomenon in order to detect the deception, if such it were. I noticed a single figure, apparently on foot in advance of all the others, and was struck with its likeness to myself. Its motions, too, I thought, were the same as mine. To test the hypothesis above suggested, I wheeled suddenly around, at the same time stretching my arms, and to their full length, and turning my face sideways to notice the movements of the figure. It went through precisely the same motions. I then marched deliberately, and with long strides, several paces. The figure did the same. To test it more thoroughly I repeated the experiment, and with the same result. The fact then was clear; but it was more fully verified still, for the whole array of this numerous shadowy host, in the course of an

hour, melted entirely away, and was no more seen. The phenomenon, however, explained and gave the history of the gigantic spectres which appeared and disappeared so mysteriously at an earlier hour of the day. The figures were our own shadows, produced and reproduced by the mirror-like composition impregnating the atmosphere, and covering the plain. I cannot, here, more particularly explain or refer to the subject. But this spectral population, springing out of the ground, as it were, and arraying itself before us, as we traversed this dreary and heaven-condemned waste, although we were entirely convinced of the cause of the apparition, excited those superstitious emotions so natural to all mankind.—*Bryant.*

(From the Correspondence of the Rambler.)

THE FORTY HOURS' DEVOTION AT ROME.

ROME, *First Sunday in Advent*, 1847.

I DARE say several hundred sermons have been preached to-day in different parts of the world upon prayer and watchfulness, as specially appropriate duties of Advent; and though probably not ten individuals beyond the circle of cardinals could hear and understand a single word of the good Dominican's discourse, as he preached before the pope in the Sistine Chapel this morning, yet I am sure it is not too much to say, that no where throughout the whole church have those duties been more eloquently and effectually inculcated, than in this same city of Rome, and in that very chapel—not by words perhaps, but by deeds; not through the ears, but the eyes. We saw the holy father, the head of Christ's church upon earth, not only watching and praying himself—a sight by those who were near enough to observe his countenance never to be forgotten—but also putting the whole church of this city into the same attitude, so to speak, according to a form of devotion which continues, day after day, and night after night, in one unwearied round throughout the whole year (excepting, indeed, for a very brief interval, of which you shall hear in due time); I mean the Quarant' Ore, of which, I dare say, you have often heard, and than which it is impossible to conceive a more simple, and touching, and, at the same time, a more literal commentary upon those words of the apostle, "Pray without ceasing." On the first Sunday in Advent of every year, the pope solemnly recommences the cycle of this beautiful devotion in the Sistine, or rather in the Pauline, Chapel; *i. e.* after mass and the litanies of the saints in the one, the pope carries the blessed sacrament in solemn procession to the other, and there sets it up for public adoration; and from hence it is transferred to all the principal churches in succession throughout the different parts of the city—not according to any order of dignity, excepting in the case of the first three, the most ancient Basilicas—but according to a plan drawn up by the Cardinal Vicar, and published every six months. You must not imagine that the blessed sacrament itself is carried from one church to another on these occasions, but only that when the devotion has ceased in one church, it is begun in another; or rather, that it is being ended

in the one place and begun in the other at the very same momet, that so there may never be any risk of even the slightest interruption. For instance, whilst the high mass is being sung and benediction given in the Pauline Chapel on Tuesday, previous to removing the blessed sacrament from the *ostensorium*, in which it is now exposed, and restoring it to the tabernacle, *i. e.* taking down or removing the Quarant' Ore, as it is called, the canons of St. John Lateran will be just setting it up; and in like manner, whilst they are removing it on Thursday, the canons of St. Peter's will be beginning it, &c. You will observe, too, that the blessed sacrament does not remain exposed only for forty hours in each place, as the name would seem to imply, but for two whole days, or forty-eight hours. And this is not the only or even the principal point of difference between the ancient and modern practice of this devotion. The truth is, that the good Father Joseph of Ferno (originally a minor observant, but who afterwards, with four or five others, migrated to the Capuchins, and who was the first who ever practiced it,) did not contemplate its becoming a permanent and ordinary devotion of the faithful. He began it in Milan, in the year 1536, as a means of deprecating God's wrath, and obtaining immediate relief from the troubles which Milan was suffering from the war between the Emperor Charles V and Francis I, King of France; and he chose the term of forty hours, in commemoration of our Lord's silent abode among the dead for that space of time. He seems to have used it much for the same purposes as in modern times missions or retreats are given; not at all as it now is, mainly to do honor to the blessed sacrament, and to keep up a perpetual sacrifice of prayer and thanksgiving, but to stir up the people to break off their evil habits, and especially to lay aside those bitter feuds and private enmities, by which, at that time, the whole framework of Italian society was being distracted.

He went about, therefore, from town to town, especially in the north, establishing the devotion, not, as I have said, as a perpetual ordinance, but for forty hours only; during the whole of which time he often remained in the church, preaching continually at different intervals, and always with the same wonderful success. In one town, the bishop told him that he had quenched more than a hundred quarrels during a single Quarant' Ore; in another, Arezzo, domestic feuds had risen to such a height, that many families had already left, and there seemed danger of its being wholly depopulated; but such was the success of Father Joseph's preaching, that when he paid them a second visit on his return from Sienna, the magistrates and clergy went out to meet him, welcoming him as the second founder of their town. In Gubbio, where he found the inhabitants in daily expectation of a siege by the army of Paul III., who was seeking to recover it from the unjust usurpation of the Duke of Urbino, Father Joseph promised that, if they would celebrate the Quarant' Ore with great devotion, the pope's army should never behold the city, although it was already known to be in the immediate neighborhood. And, in accordance with this prediction, the army was snowed up at Assisi, and very shortly afterwards the contending parties came to an amicable arrangement of their dispute; whereupon, in token of gratitude, the people made a decree that they would celebrate the Quarant' Ore every year in the church of St. Francis, at Christmastide. But though the devotion was blessed from the first by many wondeful fruits, wherever it was introduced, and though the clergy and people, especially the Capuchins, every where prosecuted it with much zeal and fervor, still it had not as yet a perpetual establishment.

In Rome, St. Philip Neri persuaded his confessor to have it celebrated once a month, but still in the same manner as it had been begun by Father Joseph; I mean, that he used to preach during the exposition, and

sometimes to remain there himself for the whole forty hours; and on one of these occasions he converted thirty young men, who had been living in habits of carelessness. Ten or twelve years afterwards we find, from a bull of Pius IV, that the same practice prevailed in another church in Rome, by one of those pious confraternities for which this city is so remarkable, the confraternity *dell' orazione*, otherwise called *della morte*, whose special duty it was, and still is (for the society yet flourishes, and has a church of its own), to provide Christian burial for the poor, more particularly for those who might be found dead in the highway or in the fields. We learn from this bull, that this confraternity, having been moved by some heavenly inspiration, was in the habit of setting apart forty hours in every month to be spent in prayer and watching, with exposition of the blessed sacrament, in honor of the forty days during which our Lord prayed and fasted in the wilderness, a practice which they still continue in the third week of every month. It was not until thirty years later, A. D. 1592, that Clement VIII published a bull, in which, lamenting over the sad state of Christendom, and especially of France, the threatened invasion of the Turks, the spread of heresies, &c., he declares that no human aid can avail against such mighty and overwhelming evils, that there is no help, no refuge, no safety, but only in prayer, and that this is always powerful and prevailing in proportion to the number and fervency of the petitioners; wherefore he ordains that at least in this one city of Rome, prayer shall be made without ceasing day and night. "We are all poor," he says, "and stand in need of God's grace; without him we can attain no good, escape no evil; ask, therefore, and you shall receive; knock, and it shall be opened unto you. Pray for the holy Catholic church, that all errors may be put to flight, and that the one true faith may be propagated throughout the whole world; pray also, that all sinners may be converted, and may not be swallowed up in the waves of wickedness, but be saved by the plank of repentance. Pray for the peace of kings, and the unity of all Christian people. Pray for the afflicted kingdom of France, that He who rules over all nations, whose will nothing can resist, may restore to that most Christian kingdom, which deserves so well of our holy religion, its ancient piety and tranquillity. Pray that those most fierce enemies of the faith, the Turks, who, incensed with an audacious fury, do not cease to threaten ruin and slavery to all Christians, may be brought low by the right hand of God. Lastly, pray for ourselves also, that God may assist our weakness, that we faint not under so great a burden, but that He may make us profitable to his people, both by word and by example, and to fulfill the work of our ministry, that so, together with the flock committed to our unworthy trust, we may arrive at everlasting life, through the sprinkling of the blood of that spotless Lamb which we offer daily upon our altars," &c. &c.

The eloquent and edifying language of this bull is well worthy of its subject, which, again, is well worthy of the place and of the writer. There is something to my mind particularly solemn and imposing in the idea of there being thus set up, in the very centre and citadel of all Christendom, so noble a monument of perseverance in prayer; and that, too, not prayer for ourselves only, but in a more especial manner for others, for the whole church. Intercession is of the very essence of this devotion; it is what the bull I have mentioned distinctly and peculiarly enjoins, and what the prayers, which are always used in establishing it, principally consist of; so that it is the privilege of every child of the Catholic church throughout the world always to have at least this one consolation, the certainty that there are some persons in the world at that very moment praying for him; whether he be racked with pain on a bed of sickness, or threatened with instant

death by the raging waters,—whatever his trials may be, and whenever they may come upon him,—though in the silent hours of night, without a friend, without a single witness to pity him, still the mother and mistress of all churches is not forgetting the very least of all her children; she prays for him. For me, this one fact alone suffices to make me proud of the appellation of *Roman* Catholic, and happy in my residence in this privileged city; and if you had witnessed the devotion of the people as often as I have done, in the churches where these prayers are being offered, you would not wonder at my enthusiasm. By night the church is of course closed, for the prevention of scandals; and only the ecclesiastics of that particular church, and the members of certain confraternities formed for this special duty, are admitted to be present, to watch and pray in succession, each for a certain length of time, before the blessed sacrament on the altar: meanwhile lamps are suspended outside the doors, to warn the passers by, and to excite them to join, in spirit at least, if not for a moment in outward act also, with the worshippers within. But it is impossible to appreciate the scene that presents itself in these churches by day, unless one has been in the habit of very frequent attendance oneself; nearly a twelvemonth's experience has shown me that, even though the church may happen to be in the most distant and unfrequented parts of the city, or though the weather may be tempestuous, or though some popular festival may be drawing many in another direction, yet you can never find this devotion otherwise than most fully attended. The steady perseverance with which the halt and the blind daily besiege the doors, is a pretty good criterion of this. Of course, however, it is more crowded at some hours than at others; for instance, in the afternoon, when the *cameratas* of the several lay and ecclesiastical colleges flock in, one after the other, as a means of sanctifying their daily walk; and again at the Ave, or half-an-hour after sunset, when numbers of persons of every rank, but especially the poor and those who have been busy all the day, crowd in to offer up their evening sacrifice of prayer and thanksgiving in the immediate presence of their God. It is certainly at this latter hour that the church of the Quarant' Ore presents the most attractive spectacle. During the day, the light from without is excluded, and all the images covered up; so that on first entering, the eye, which has just been rejoicing in the unclouded brilliance of an Italian sky, can scarcely distinguish any thing but the small cluster of dim lights (varying from twenty to fifty perhaps) which surround the *ostensorium*. By degrees the scattered worshippers one by one become visible, kneeling in silent adoration before their Lord, and the first impression of gloom soon passes off; but at the Ave Maria, and for the next hour or hour and a half, during which this church has the privilege of being kept open, the effect is quite different—chandeliers innumerable illuminate the whole neighborhood of the high altar, from the pavement to the very roof; on the altar itself three or four hundred candles at once, arranged in every variety of graceful pattern, encircle the blessed sacrament with a perfect blaze of brightness; crowds of worshippers are kneeling absorbed in prayer, and the scene is at once captivating to the eye and satisfying to the heart.

How I wish that some of our fellow-countrymen could be induced to step aside occasionally from the busy streets, or to give up some tempting "sight," that they might devote five minutes' serious contemplation to this most striking spectacle. It has often grieved me to see these, some even who appeared anxious to gain an insight into the practices of our holy religion, returning with a look of contempt or of disappointment from some popular festival or ecclesiastical ceremony, as if complaining that they could see no devotion there; I have longed to tell them that it is not at

these great functions that they can learn any thing of the real religious spirit of the people. At such a time all, except those actually officiating (against whom I never heard a word spoken), are alike in a measure sight-seers; but let them turn aside from the great Basilicas, and go where they see the monstrance suspended across the street and over the door, where the sentinel paces up and down to prevent the Jews from intruding on the sacred presence of Him whom they crucified, and where an additional curtain, put up for the purpose, screens the most Holy of holies from the irreverent gaze of any chance passenger; let them go where any of these tokens warn them of the exposition of the blessed sacrament, and there they will see something of Roman devotion. Or, if they fail to find these tokens for themselves, and are at a loss where to look for them, let them enter the first small shop which they pass—the smaller the better—and look at the notice which they will find pasted against the wall or the door; a notice, not of the hours of arrival and departure of railway trains, steamers, or omnibuses, as in England, but of the various churches in which the Quarant' Ore is to be celebrated throughout the year. When they first enter the church, they will see some things, perhaps, which may appear strange, such as persons touching the ground with their foreheads, or kissing it with their lips, in acknowledgment of their deep unworthiness, just as we read of the whole Flemish army on the morning before their victory over the French at Courtray in 1302; but they will see much more, which even the most prejudiced can only admire and humbly wish to imitate, in the statue-like stillness of the kneeling forms, who, with clasped hands and uplifted faces, are worshipping around, gazing in silent love upon their Lord, as if unconscious of any presence but His whom they are come to honor, and in the rapt expression of some of the countenances which meet the eye amongst the half-clad beggars through whom one has to thread one's way on leaving the church. N.

(Selected.)

THE NIGHT-BLOOMING CEREUS.

A mantle of leaves
Had enshrouded the rose,
And slumber had hidden
The tints of the bower;
When, lo! in the midst
Of this dewy repose,
As I wandered, I came
To a night-blooming flower.

All others, their robes
And their odors forsaking,
Undistinguished were sleeping
In slumber profound;
But this, this alone,
In its beauty was waking,
And breathing its soul-filling
Sweetness around.

'Twas a glorious flower!
Its corolla of white,
As pearls of Arabia
'Mid Jewels of gold,
And lonely and fair,
Through the shades of the night
It beamed with a softness
I loved to behold.

And methought, as I loook'd,
What an emblem is this,
Thus blooming afar
From the land of its birth,
Of Him, whose own land
Is a region of bliss,
Though he grew as a plant
In this garden of earth.

'Twas thus, while the world
All around Him was dim,
That He shone with love's purest
And holiest ray,
'Twas thus, in the garden
So honored by Him,
That night, through His fragrance,
Was richer than day.

Like the flowers, his disciples,
At midnight were sleeping,
And deep were their slumbers,
Unconscious of care;
While He, in the blood
Of his agony, weeping,
To His Father was breathing
The sweetness of prayer.

From the Dublin Review.

THE SUPERSTITIONS OF UNBELIEF.*

OURS is indeed a strange age,—and ours a most curious country; for faith is to be found for things far harder to be believed than the mystery of the redemption, or the miracles in "the Lives of the Saints." Some are firmly persuaded that men are in a state of progression from tadpoles; some believe that their neighbors can read, not with their eyes, but with their stomachs; some affirm that diseases are cured by the touch of the mesmeriser; some are certain that a few passes with one man's hand before the face of a second, will enable that person to know what is passing in the mind of a third; that there is and can be no secret from the sensitive somnolescent! And now we have the proof in "the Revelations of Nature," that unbelieving Arians can believe that a beardless shoemaker is a prophet, because he has had a magnetic sleep, in which he acquired (as he says, and they repeat) a knowledge of all things, past, present, and future, from the creation of the world to the terminology of Kant and Fichte; aye, far, far away "beyond the seven stars;" in fact, every thing but—orthography, etymology, syntax, and prosody!*

Superstition springs up after superstition in this country, and always finds willing adherents and ready followers. Can it be that there is something peculiar in the Anglican constitution which tends to foster this unhappy inclination towards what is a violation of the laws of reason and the ordinances of God?

It is a curious history—the history of superstition in this country—from the days when Druidism had its great university established in Britain, to the present, in which bigotry parades about our roads its annual idol, and doing so, reminds us of the cruel rites once practised in this country, and compels us to bear in mind, that those who are most eager in perpetuating the degradation of the Catholic, are themselves besotted by superstitions which that church has always struggled to eradicate.

* The article from which we have made this extract, is a review of Mrs. Crowe's work, entitled "The Night-side of Nature; or Ghosts and Ghost seers."

* It might have been supposed that the revelation which brought to an uneducated man the secrets of science, might have taught him grammar too, to express them in! The Athenæum, No. 1053, p. 6, art. on "the Principles of Nature!" See same periodical, No. 1055, p. 61, in which the motives to the publication of the book are referred to.

Imperial Rome engrafted new superstitions upon those which had been indigenous to Britain, and the regret of the patriot and saint, Gildas, was, that the efforts of the church had not been of sufficient avail to extirpate them.

It is from the laws of the church, from the "Capitularies" of Archbishop Theodore, and the "Confessionale" of Archbishop Egbert, that we know what were the superstitions which the Angles, Saxons, and Jutes imported into this country; whilst the "Modus imponendi pœnitentiam" demonstrates how much these superstitions were aggravated by the invasion of the Danes.

Mr. Thorpe, in his truly valuable edition of the "Ancient Laws and Institutes of England," gives a specification of these several superstitions. They bear the following designations: Blot; Drycræft; Ellen; Frith-geared; Frith-splot; Fyrht; Galdor; Hlytas; Hwata; Hwatunga; Liblac; Lic-wiglung; Man-weorthung; Stacung; Swefen-racu; Treow-weorthung; Unlibbe; Wil-weorthung. We adopt the explanation given to these by Mr. Thorpe in his Glossary: *Blot* is a sacrificing to idols. *Drycræft*, witchcraft, magic. *Ellen*, the elder tree. "This tree," observes Grimm, as quoted by Mr. Thorpe, "was held in great veneration by our forefathers; when they had to lop it, they usually repeated this prayer: '*Lady Elder, give me some of thy wood, then will I give thee also some of mine when it grows in the forest.*' This was generally repeated kneeling, with head uncovered and folded hands." *Frith-geard* was the enclosure around a sacred stone-tree, or fountain, and regarded as a sanctuary. *Frith-splot*, the latter part of this compound Mr. Thorpe regards as equivalent to the English *spot*, and *plot*, and hence that *Frith-splot* has the same signification as *Frith-geard*. *Fyrht*, a superstitious practice, the precise nature of which is not now known. *Galdor*, an incantation, enchantment. *Hlytas*, lots. This is the same practice—that of learning a person's future fate, by the opening of a book, and reading the first line that presents itself to the eye—of which we have a memorable instance in the case of Charles I, and Lord Falkland. Both, it is said, consulted the Virgilian lots in the Bodleian. The former opened on,

> "Jacet ingens litore truncus
> Avulsumque humeris caput, et sine nomine corpus."

The latter on,

> "Heu miserande puer! si qua fata aspera rumpas
> Tu Marcellus eris."

It is said by the author of "The unseen World," (p. 207,) that "the early Christians continued the use of the same lot, only substituting the Bible for Homer and Virgil. *But it was strenuously opposed by the Fathers, who called it an undoubted tempting of God.*" *Hwata*, augury, divinations. "Homini Christiano certe non est permissum vana auguria facere, uti gentiles faciunt, (id est, quod credant in solem et lunam, et in cursum stellarum, et auguria tempora exquirant, ad negotia sua incipienda.)" Egbert. Pœnitent. Lib. ii. § 23. *Liblac*, witchcraft, particularly that kind which consisted in the compounding and administering of drugs and philtres. *Lic-Wiglung*, necromancy. *Stacung*, sticking pins or needles into a waxen image of the person against whom the witchcraft was directed. *Wil-weorthung*, well, or fountain worship. Some of these superstitious practices will not bear explanation, and others are comprised in the canonical prohibitions passed in the reign of King Edgar.

"And we enjoin, that every priest zealously promote Christianity, and totally extinguish every heathenism; and forbid well-worshippings, and necromancies, and divinations, and enchantments, and man-worshippings, and tree worshippings, and that devil's craft, whereby children are drawn through the earth, and the vain practices which are carried on on the night of the year, and with various spells, and with Frith-splots, and with elders, and also various other trees, and with

stones, and with many various delusions, with which men do much of what they should not."*

With these may be included the various superstitions prohibited in Theodore's Pœnitentiale, c. xxvii, § 1. 26. Egbert's Confessionale, § 29, 32. Egbert's Pœnitentiale, Lib. ii, § 22, 23, and the Northumbrian Priests' Laws, § 48, 50, 54. By these men were forbidden to perform sacrifices to devils; to practise magic or enchantments; to destroy another by witchcraft; for a woman to put her daughter on the house-top, or in the oven; for any one to burn corn where there is a corpse; to seek the future in the Psalter or the Gospel; to admit diviners or fortunetellers into the house, (Egbert. Excerpt. § 149); to practise witchcraft for love purposes; for a woman to practise witchcraft on her child, or draw it through the earth, &c., &c.

In looking to the progress and history of superstitions in this country, we must consider how successful was the invasion of the Northmen, popularly known as the invasion of the Danes; how they rooted themselves firmly into the soil, and held possession of the lands in so many parts of England, and in so doing debased the population by a vice for which it is still notorious—that of drunkenness. We cannot be surprised to find that their superstitions, like their evil habits, should have been universally diffused, and that both should, despite of all the efforts of the church to the contrary, have procured and retained adherents.

The lands of the Northmen might be said to be not merely the home, or the refuge, but the very sanctuary of witchcraft and superstition. It was there that men worshipped Odin, an account of whom is a compendium of the feats of the modern mesmeriser, and the old magician, for

"Odin could transform his shape: his body would lie as if dead or asleep; but then he would be in the shape of a fish, or worm, or bird, or beast, and be off in a twinkling to distant lands upon his own, or other people's business. With words alone he could quench fire, still the ocean in tempest, and turn the wind to any quarter he pleased." Odin had a ship which he called Skidbladnir, in which he sailed over wide seas, and which he could roll up like a cloth. Odin carried with him Mimir's head, which told him all the news of other countries. Sometimes, even, he called the dead out of the earth, or set himself beside the burial-mounds; whence he was called the ghost sovereign, and lord of mounds. He had two ravens to whom he had taught the speech of man; and they flew far and wide through the land, and brought him the news. In all such things he was pre-eminently wise. He taught all these arts in Runes, and songs which are called incantations, and therefore the Asaland people are called incantation-smiths. Odin understood also the art in which the greatest power is lodged, and which he himself practised; namely, what is called magic. By means of this he could know beforehand the predestined fate of men, or their not yet completed lot; and also bring on the death, ill luck, or bad health of people, or take the strength or wit from one person and give it to another. Odin knew where all missing cattle were concealed under the earth, and understood all the songs by which the earth, the hills, the stones and mounds were open to him; and he bound those who dwell in them by the power of his word, and went in and took what he pleased. From these arts he became very celebrated. His enemies dreaded him; his friends put their trust in him and relied on his power, and on himself. He taught the most of his arts to his priests of the sacrifices, and they came

* Canons enacted under King Edgar, § 16. Thorpe's translation, ancient LL. and Institutes of England, p. 396. This very canon, if it did not originate from, must have had the full sanction and approval of St. Dunstan, included by Mr. Godwin amongst "the Necromancers."

These canons will be found in Spelman, vol. i, pp. 447, 476. Labbaeus, vol. ix, pp. 682, 696. Wilkins, p. 82, 97.

nearest to himself in all wisdom, and witch-knowledge. Many others, however, occupied themselves much with it, and from that time witchcraft spread far and wide."*

How perfectly true this is, references to a single author—Torfaeus—and that not one professedly treating on magic, will abundantly testify. We are, for instance, told by Torfaeus, in his "Historia Rerum Norvegicarum," of Oddus, a magician who could overturn ships by his incantations; of a giantess riding on a wolf, and guiding it by a snake; of magic flies of a sky-blue color, and believed to be evil spirits; of witches riding through the air; of a prophetess witch, so celebrated as to gain the name of "a Syhill;" of a man turned into a serpent; of a witch changed into a cow; of giants who were great magicians; of witches riding on the backs of whales; of heroes having their skins so indurated by incantations, that they were impenetrable to the sword or battle-axe; of ships with black sails, and no sailors; gigantic sea-witches, and of bags filled with fire.†

These are but a few illustrations amid a multitude of the superstitions which the Northmen brought with them to England, that long agitated the ignorant, and the profane, and that always have been opposed, derided, or denounced by pious Catholics.

Thus William of Malmsbury, in alluding to the stupid tale about the body of Alfred the Great wandering about his tomb in Winchester, observes that the superstitious notion was derived from Pagans, refers in proof of his assertion to the tenth book of the Æneid, v. 641; whilst the author Torfaeus, to whom we have already alluded, not only states that such a superstition prevailed amongst the Northmen, but gravely gives two recipes for preventing the wicked dead from walking again in this world.* The first is to burn the bodies, and throw the ashes in a running stream; and the second is to cut off the head of the deceased, and then place it between his legs! The same author admits that the superstition was in his day, believed even in his own country—that being one of the lands of Europe in which "the reformation" has been permanently established.†

And now we have in the book before us—"the Night side of Nature"—a testimony and a proof how much of superstition still prevails in England; even though England does boast of itself as not merely an "enlightened" nation, but as a peculiarly "Protestant" country: and even though it may be affirmed that the most Protestant of all its kings—(that is if Protestantism were to be tested by the severity, baseness, and cruelty of his persecutions of Catholics)—was a most vigilant and inexorable executioner of witches. If fire and faggot could have purified the land from the very names of sorcery and witches, James I must have succeeded in the effort.‡

The "reformed" faith in England was not strong enough to triumph over opinions and practices which had baffled the exertion of the Catholic church. Witchcraft and superstition still remained, be-

* The Ynglinga Saga, chap. 7, as translated by Laing, in Chronicle of Kings of Norway, vol. i, pp. 220, 222. See Sagan der Konige Norwegens, vol. i, p. 455.

† See vol. i, pp. 107, 108, 227, 228, 265, 321, 346, 437, 462, 467. Vol. ii, pp. 70, 71, 149.

* As to the existence of "malignant demons," see Farmer's Letters to the Rev. D. Worthington, pp. 65, and 70.

† Nec dum apud rude vulgus satis extirpata. Hist. Norveg. vol. i, pp. 330, 331. For other superstitions of the Northmen respecting the dead, see same volume, pp. 401, 402, see also Collin de Plancy, Dictionnaire infernal, in verb. vampire!

‡ "Several unhappy women, inhumanly committed to the stake, though persevering in asseverations of their innocence to the last, were burnet *quick* after *sic ane crewell maner, that sume of thame deit in dispair*, renunceand and blasphemand; and *utheris half burnt brak out of the fyre*, and wer cassin *quick* into it agane, quhuil thay war brunt to the deid."—Hadington Collections, ad 1. Dec. 1608, as quoted in the Darker Superstitions of Scotland, p. 672.

For an account of the cruel persecution inflicted upon persons accused of witchcraft in the anti-Catholic states of America, Sweden, Scotland, and Switzerland, see Dublin Review, vol. xx, pp. 74, 75. The first to direct public opinion against these cruelties was Frederick Spe, a Jesuit—same vol. p. 76.

cause wickedness, sin, and vice have always found an abode in the human heart, and because unholy desires will always seek their fulfilment through unholy means. If man will not place himself within the precincts of the church—uplift his thoughts with her prayers, and guide his steps by her precepts—if he will fly from the church and abjure alike her lessons and her commands, then he will find that the human mind is parasitical, that despite of him, it will cling for some support exterior to itself, and turning from the tree of life, will, in seeking for that of knowledge, find itself intertwined with the poison-bearing branches of error and of superstition.

We point to the fact of heresy flourishing in this country more than in any other—having a powerful establishment upheld by law, and maintained by immense wealth, and surrounded by an innumerable brood of sects—all "Protestants," because all "protesting" against the church of Rome; and yet all, whether within or without the rich domains of the establishment, bewildered by so many ridiculous fancies about "dreams," "presentiments," "warnings," "wraiths," "self-seeings," "apparitions," "troubled spirits," "haunted houses," "spectre-lights," &c., &c., &c., that it requires a book in two volumes to give any thing like an accurate idea of their essence, their variety, their symptoms, and their manifestations.

Let it not be supposed that we cast a censure upon Protestantism in all its contradictory developments, because there has flourished along side of it a multitudinous variety of superstitions. We only point to it as a fact which should teach its adherents modesty, and at least render them cautious in making the Catholic church responsible for witchcraft. We point to the fact as one calculated to inspire the discretion of silence, especially when it can be shown that the recovery of "The Table-Talk of Luther," and its translation into English, are gravely ascribed to the visitation of a ghost!—to the manifestation of the spirit of Martin Luther himself.

"About six weeks after I had received the said book," says Captain Bell, its first English translator, "it fell out, that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bed-side, arrayed all in white, having a long and broad white beard hanging down to his girdle steed, who, taking me by my right ear, spake these words following unto me: 'Sirrah! will not you take time to translate that book which is sent unto you out of Germany? I will shortly provide for you both place and time to do it;' and then he vanished away out of my sight."*

To prove the value of the book, which thus required a ghost to insist upon its translation, we shall content ourselves with a single extract, in which it is to be observed the words used profess to be those of Martin Luther himself, *strictly*, and, we are sure, when the task is performed by Mr. Hazlitt, *correctly translated into English*:

"There was at Nieuburg," says Luther, "a magician, named Wildferer, who one day swallowed a countryman, with his horse and cart. A few hours afterwards, man, horse, and cart, were all found in a slough some miles off. I have heard too of a seeming monk, who asked a wagoner, that was taking some hay to market, how much he would charge to let him eat his fill of hay? The man said a kreutzer, whereupon the monk set to work, and had nearly devoured the whole load, when the wagoner drove him off."†

* Captain Henry Bell's Narration, or relation of the miraculous preserving of Dr. Martin Luther's book, as quoted in introduction to the Table-Talk of Martin Luther, translated by W. Hazlitt, p. vii, in Bogue's European Library.

† The Table-Talk of Martin Luther, § d. lxxx, p. 251. (Bogue's European Library.) In the same page and following paragraph, it is mentioned that Luther being asked what he would do with witches who spoil milk, eggs, and butter, in farm yards, replied, "I should have no compassion on these witches, *I would burn all of them.*"

We must admit, in common justice to Mrs. Crowe's book, that, amid its incredibilities, there is nothing so monstrous as the two stories here quoted from the lips of Martin Luther himself.*

The book of Mrs. Crowe is one that has a great moral attached to it. A perusal of its details, as curious as they are interesting, will tend to convince the most sceptical that outside of the Catholic church the soul cannot find rest, the spirit peace, nor the heart contentment—that man must, once he departs from the church, prepare himself for sore trials, and sad conflicts—that a denial of church dogmas can never bring with it that repose which their reception confers—that a disobedience to its commands more often harasses the nerves, and vexes the spirit, than the willingness and the struggle to put them into execution—that a refusal to believe in purgatory will not guard the recusant from a belief in ghosts—that a disavowal of the power of the church to work miracles will not save their repudiator from a firm credence in the powers of the mesmeric manipulator—that an absolute disbelief of the promises of God to his church, will not protect the infidel from the presentiments of accidental circumstances, nor the prognostications of fortunetellers; because the lives of the most virulent impugners of the Christian faith prove them to have been the most abject slaves of superstitious fears.* The extreme point of infidelity is the lowest limit of mental despair: "quello estremo stato di intelletuale disperazione."†

Yes, a great moral lesson can be drawn from this work, as if it were a book of devotion, and not, as it is, a combination of the wildest tales that fear and fancy ever yet wove into a series of marvellous narratives, and that moral is, that "there is no rest for the wicked;" that in the Catholic church, and the Catholic church alone, in this world, can the weakness and fragility of our nature find peace—peace with God, and peace with ourselves.

* The feat of devouring an immense quantity of hay is ascribed to Dr. Faustus.—Godwin's Lives of the Necromancers, p. 343.

* "—Comme Rousseau, ils ont peur du nombre 13; Comme Bayle, ils ont un prejuge contre le Vendredi; Comme Volney, ils recherchent l'explication des songes; Comme Helvetius, ils consultent les tireuses des cartes; Comme Hobbes, ils etudient l'avenir dans des combinaisons de chiffres; Comme Voltaire, ils redoutent les presages."—Collin de Plancy, Dictionnaire Infernal, preface, p. 3.

† Rosmini, Frammenti di una storia della Empieta.

MISCELLANIES.

NEWSPAPERS.

There are fourteen hundred newspapers in the United States, and how people ever lived without newspapers, is a matter of as great wonder, as how they dined before the discovery of potatoes. We should very much like a true description of the first adoption of potatoes by a *gourmond*, who lived at the time of their discovery. The history of the first newspaper is almost equally curious: and this is given in a recent article in a French paper.

It appears that it was not design, but accident which invented this, one of the greatest engines of modern power. The first Gazette dates as far back as two hundred years after the discovery of printing. D'Hozier, the celebrated genealogist, was, by the nature of his profession, compelled to keep up an active correspondence, as well with foreigners, as with the principal personages of the realm. He was often aided in these labors by his friend Renaudot, a physician, who, to entertain his patients, was in the habit of recounting to them the news and scandals often contained in these missives. The vogue which this gave to the doctor's

practice, soon diminished the time which he could give to each individual patient; but to retain his attraction, he imagined the ingenious plan of dictating his gossip every morning to a secretary, who made as many copies of it as he had patients to visit. These manuscript gazettes were very soon the rage, and Renaudot not being able to supply the demand in manuscript, had them printed for sale—first addressing to Cardinal Richelieu a request for license. The wily statesman at once appreciated the use to which this engine might be turned, and cordially granted the privilege.

Renaudot's first sheet appeared on the 1st April, 1631, with the title of *Gazette*. This was so designated from the name of a sheet published at Venice, called *La Gazetta*—the price for reading which was the small piece of money of this denomination. The success of this first vehicle of news was so great, that Renaudot renounced his profession, and devoted himself wholly to his newspaper. For a long time it was the only one. Towards 1650, however, a courtier poet, *Loret*, under the protection of the Duchess of *Longueville*, established a rival periodical in verse. This was called the *Gazette Burlesque*, because, say the historians of that time, it gave the news in a style piquant and agreeable. *Loret*, again, was not to be without competition, and a third newspaper soon appeared, under the title of *Mercure Galante*. This professed to give attention to all topics—news, promotions, marriages, deaths, theatricals, gossip of society, discourses of the academy, sermons, legal reports, enigmas, and poetry; but, beside, it had the attraction of a chronicle of the gallantries of the time. It was towards the end of the eighteenth century, in 1777, that the first daily paper was established, under the title of *Journal de Paris*. The whole of this periodical might be contained in a single column of one of the newspapers of our day.

Previous to the appearance of this paper, Louis the XVI had suppressed the others, as too scandalous for toleration, and they circulated only in manuscript. The daily paper was found to be very dull reading, forbidden to touch either politics or personal matters; but in spite of these drawbacks, its circulation was immense, and the income drawn from it, is stated at one hundred and fifty thousand francs. The liberty of the press had not yet passed into newspapers, but remained in books. At the death of Louis XVI the sceptre, which fell from his weak hands, was seized by the Press.—*Home Journal.*

DEAN SWIFT AND THE TAILOR.

A tailor in Dublin, near the residence of the Dean, took it into the "ninth part" of his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelations. Quitting the shop-board, he turned out a preacher, or rather a prophet, until his customers had left his shop, and his family were likely to famish. His monomania was well known to the Dean, who benevolently watched for an opportunity to turn the current of his thoughts. One night the tailor, as he fancied, got especial revelation to go and convert Dean Swift, and next morning took up the line of march to the deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible opened before him, and his eyes fixed on the 10th chapter of Revelations, he awaited his approach. The door opened, and the tailor announced in an unearthly voice—

"Dean Swift, I am sent by the Almighty to announce to you,—

"Come in, my friend," said the Dean, "I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty."

This unexpected welcome inspired the tailor, and strengthened his asurance in his own prophetic character, and disposed him to listen to the disclosure.

"My friend," said the Dean, "I have just been reading the 10th chapter of Revelations, and am greatly distressed at a difficulty I have met with, and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot on the earth and lifted up his hands to heaven. Now my knowledge of Mathematics," continued the Dean, "has enabled me to calculate exactly the size and form of this angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of breeches; and as that is exactly in your line of business, I have no doubt the Lord has sent you to show me."

This exposition came like an electric shock to the poor tailor! He rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly in his line of business. He returned to his occupation, thoroughly cured of his prophetical revelation by the wit of the Dean.—*Exchange Paper.*

ROMA—MORA.

A correspondent of the *Daily News* gives the following amusing exemplification of the old anagram on the name of the eternal city. "As an instance," says he, "of how much the god Terminus rules in Rome, and how little liable an established thing is to alteration, I can mention that not only the house and the baker's shop, but even the identical marble counter and the scales, are to be seen in full operation this week, just in the same state as they were when, over 300 years ago, Raphael's "Fornarina" sold penny rolls across that counter,—and a succession of bakers and baker-maidens has never ceased to officiate therein. The almost invisible inscription over the plinth of the door was carved by Raphael's own hand, TRAHIT SVA QVEMQVE VOLVPTAS. The family of Prince Massimo (our famous postmaster) have lived on the same spot where the Palazza Massimo stands, in the Via del Massimi, for the last 900 years! When I was a student at the university here a quarter of a century ago (I am ashamed to own as much), I used to frequent with the other collegians a large establishment for dining in Via Condotti. There were ten waiters attending the various rooms twenty-five years ago,—and on looking into the concern the other day, I recognised *eight* of the ten still extant! The two others waited there no longer, *because*—they were dead."—*Rambler.*

THE DEAD SEA EXPEDITION.

From private letters which have been shown to the editor of the Boston Transcript, it appears that the Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were on the 19th of May. They have sounded the sea in all its parts, to the depth of six hundred feet, and found the bottom crystallized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen skimming over the surface, and partridges abounded along the shore. The party were upon the sea in their boats or encamped on its borders for some two months, and their researches and estimates have been of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident having occurred. By the Arabs they had been received and uniformly treated with the utmost kindness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieutenants LYNCH and DALE will visit, under the most favorable circumstances, all the places made memorable in Scripture history; and we may expect from them a highly interesting account of their explorations of the Dead Sea and their adventures in the Holy Land.—*National Intelligencer.*

NIAGARA OUTDONE.

Among the cliffs of the Eastern Ghauts, about midway between Bombay and Cape Comorin, rises the river Shirawati, which

falls into the Arabian Sea. The bed of the river is one-fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of forty-five degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss, with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our fall of the Genesee to that of the St. Lawrence, and then treble the two united, and we have the distance of the Shirawati cataract. While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill compared with its Indian rival.—*Rochester Democrat.*

INTELLIGENCE.

DOMESTIC.

Archdiocess of Baltimore.—*Reception and Profession.*—August 5th, the Most Rev. Archbishop gave the veil to Miss Rebecca Canon, (Sister Juliana of the B. Sacrament), in the Carmelite convent, Baltimore. At Frederick, Miss Elizabeth Byrnes (Sister Mary de Sales) received the white veil from the hands of the Most Rev. Archbishop on the 14th August. On the same day Sister Mary Margaret was admitted to the holy profession, and Sister Mary Delphina professed as out-sister.

Diocess of Philadelphia.—*Confirmation and Ordination.*—On the 7th Sunday after Pentecost, the Most Rev. Dr. Kenrick, archbishop elect of St. Louis, administered confirmation, in St. Augustine's church, to one hundred and fifty persons.

On the same day, and in the same church, the same prelate conferred the order of the priesthood on the Rev. Patrick Stanton, O. S. A.—*Catholic Herald.*

Diocess of New York.—*Confirmation.*—On Sunday, August 6, the Rt. Rev. Bishop Hughes gave confirmation, in St. John's church, Patterson, N. J., to upwards of one hundred and sixty persons, among whom were three converts to our holy faith.—*Freeman's Journal.*

Taking the White Veil.—On Wednesday last the right reverend bishop of New York gave the white veil, in the convent in Houston street, to Miss Frances Walsh, daughter of Robert Walsh, Esq., late editor of the *National Gazette*, and now resident in Paris. Miss Walsh is therefore a relation also to the Viscount Walsh, the celebrated Catholic writer.—*Ibid.*

Diocess of Louisville.—The following intelligence, which we take from the *Catholic Advocate*, will relieve the friends of Dr. Spalding from the painful suspense in which they have been held by the delay of the official documents in question.

"*Our New Coadjutor.*—The official documents have at length arrived, constituting the Very Rev. M. J. Spalding, D. D., bishop of *Lengonen in partibus infidelium*, and coadjutor of the Rt. Rev. Dr. Flaget, bishop of Louisville."

Diocess of Buffalo.—Early in last winter Bishop Timon made an humble beginning of a seminary with but two seminarians. On the 23d March he gave it, as far as circumstances permitted, a regular form. The number swelled to five seminarians, the bishop teaching classes himself when in the city. On the 27th March he conferred minor orders; subsequently the intermediate grades; and, on the 23d of April, the sacred order of priesthood on W. E. O'Conner. Many visits to different portions of his flock were made by the bishop during the spring; many were confirmed; the whole number that received this holy sacrament at his hands since his installation being about *three thousand three hundred.* At the bishop's visit to Eden, he was much touched at the affectionate and reverential remembrance of the people for their last pastor, the venerable Father Mertz. Their good pastor still continues his benefactions to

his children, as he has left a small tract of land for the use of orphans in that neighborhood. The bishop is now seeking some one who may use the land for the charitable object intended by the donor.

On the 3d of June six Sisters of Charity from Emmitsburg reached Buffalo; others, it is hoped, will follow. They form now two communities, one near the church of St. Patrick, the other near that of St. Louis. In the free school, at St. Patrick's church, the sisters have already one hundred and ninety girls. A female orphan asylum is about being established in their house.

The bishop has recently purchased a large house used hitherto as a Protestant orphan asylum. The Sisters of Charity already occupy the house. They are preparing to use it as a hospital for the sick poor.

A large and well situated lot has been purchased for a Cathedral, but the bishop has not determined when he will begin to build. He says that he is afraid, the times being so hard, and he so poor.—*Corresp. Freeman's Journal.*

Diocess of Boston.—*Confirmation.*—On Sunday, 6th inst., the right reverend bishop administered the sacrament of confirmation in St. Joseph's church, Roxbury, to ninety persons, principally youths.—*Catholic Observer.*

Corner Stone.—On Sunday last the corner stone of a new church was laid in Milford, Mass., by the right reverend bishop of the diocess, according to the form prescribed in the pontifical. The bishop was assisted by the Very Rev. Dr. Ryder, Rev. G. Riordan and Rev. J. Boyce of Worcester. Milford is one of the missions connected with Worcester.—*Ibid.*

Diocess of Albany.—*Confirmation, &c.*—On Sunday, the 23d of July, the bishop of Albany administered the sacrament of confirmation to upwards of sixty persons, several of whom were adults.—*Freeman's Journal.*

On Thursday, 27th of July, the same right reverend prelate laid the corner stone of a new church at Hudson.—*Ibid.*

The foundation of a church, seventy by forty feet, has just been begun in Yonkers, N. Y.—*Ibid.*

Diocess of Pittsburg.—*Laying the Corner Stone.*—We learn from the *Pittsburg Catholic*, that on Sunday, the 6th of August, the corner stone of a new church at Butler was laid by the Rt. Rev. Dr. O'Connor.

Ordinations.—On Monday, the 31st July, Bishop O'Connor ordained Mr. Thos. Smith, subdeacon; on the next day the same person was ordained deacon; and on last Wednesday, the 2d August, Rev. Mr. Smith, together with the Rev. Mr. T. Reynolds were raised to the sacred order of the priesthood. Both these gentlemen were students of our own theological seminary, which, since its foundation, has supplied nearly all the missions in this diocess with zealous and devoted priests. May those young priests, who will soon be commissioned with the care of souls, continue in their first fervor, and mark their mission with the stamp of faith, hope, and charity.—*Pitts. Catholic.*

Confirmation.—On last Sunday, the 30th August, one hundred and fifty persons were confirmed by Bishop O'Connor in the church of St. Philomena, in this city.—*Ibid.*

Diocess of Cincinnati.—*Dedication.*—The building purchased recently from the Episcopalians, in the town of Hamilton, was dedicated to the worship of God on last Sunday under the invocation of the Blessed Virgin. The church has been much improved since the Catholics have had possession, and we learn that a residence for the pastor will be soon erected on the large lot attached to the sacred edifice. The Catholics of Hamilton have now two good churches, which are attended by large congregations.—*Cath. Telegh.*

Theological Seminary.—The corner stone of this new institution was laid on the 19th July, the feast of St. Vincent de Paul, by the Right Rev. Bishop Purcell. The foundations of the centre edifice will be built this fall, and we hope to see it completed during the next summer. The plan is very beautiful. The whole extent of the seminary will be two hundred feet in front, the centre building being about eighty feet square. Several of the clergy were present at the ceremony; also, the Sisters of Charity, the ladies of the Ursuline community, the families of the Messrs. Slevin, by whose generosity the new building is to be completed, and several members of our Catholic population, who feel a deep interest in an establishment for the education of priests. The party was sumptuously entertained in the evening at the dwelling of Mr. Patrick Considine, who presented the bishop with the beautiful site on which the seminary is to be erected.

The name of the new seminary is "*Mount St. Mary's.*"—*Ibid.*

Confirmation.—Eighty-five persons, of whom twelve were converts, were confirmed last

Sunday afternoon, July 23, by Right Rev. Dr. Purcell, in the church of Emanuel, Dayton.—*Ibid.*

Diocess of New Orleans.—*Confirmation.* On Sunday, 9th of July, the Rt. Rev. Bishop Blanc administered the sacrament of confirmation, in the chapel of the Ursuline convent, to seventy-seven persons, forty-two of whom were pupils of the academy.—*Prop. Cath.*

On the 16th, the bishop confirmed one hundred and seventy-seven persons at Thibodeaux; on the 18th, one hundred and eighty-four in the church of Bralé-Labbadre; on the 19th, he officiated pontifically in the church of the Assumption, and confirmed fifty-five persons; on the 20th, he confirmed seventy-one at Paincourtville: on the 23d, he confirmed eighty-five in the church of the Ascension, at Donaldsonville: which makes a total of five hundred and seventy-two confirmed within eight days. —*Ibid.*

Diocess of Galveston.—*Dedication.*—On the feast of Pentecost, June 11, the new church of Nacogdoches was dedicated to the service of God, by the Rev. Mr. Hemessy, who preached on the occasion.—*Ibid.*

Oregon.—There are few parts of the world from which we hear so rarely, or at such long intervals, as from Oregon, though itself a part of our own country. Ten men have just arrived from that territory across the mountains to St. Louis. They left the American settlement on the 10th of March.

Such of our readers as have seen a meagre account in the daily papers of difficulties with the Indians and a battle fought recently, in which the savages were defeated with the loss of fifty killed, will be glad to have some account of the state of affairs in that interesting region, which we will compile from letters recently received from one of the priests who is on that mission.

After extreme hardship Bishop Blanchet, and eight priests who accompanied him across the Rocky Mountains to his new diocess of Walla-Walla, arrived at their destination when the past autumn had already set in. They were soon dispersed to the various stations assigned them. One of these was among the tribe of the Cayouses where several priests were ordered at the beginning of the winter, in consequence of the chief having expressed a desire of having his people instructed by the Catholic priests. At the time of their arrival the Indians had been suffering from famine and disease, and through the malice of one of them, who had been a servant of Dr. Whitman, an American resident at the Indian station of Wailatpou, they were induced to believe that the doctor had *poisoned* them.

On the 30th of November, the Rev. Father Brouillet was informed that many were dying at this last named place, and desirous of preparing such of them as he could for death, he at once set out for the station. On arriving he had the horror of seeing Dr. Whitman, his wife, and other Americans to the number of ten, lying in their gore, having been butchered by the savages. Nothing was left for him but to give such protection and consolation as was in his power to the Americans who were still living, and, with the help of an old Canadian, to bury the slain. Next day he set off, and was the means, at the risk of his own life, of saving the life of Mr. Spolding, against whom the Indians were incensed equally as against Dr. Whitman. This noble priest was a stranger to the Indians, and could not even talk with them but by an interpreter, and they were unconverted savages. His only influence was this, that all the Indians had it as a kind of tradition that the "black gowns," and the French generally, (being Catholics), had been the benefactors and protectors of the red men; while, alas, that our pen should write it, our countrymen brought among them but the curses of a Protestant civilization—that is drunkenness, licentiousness and fraud.

But the presence of a Catholic priest, almost at the moment of the murder, excited the suspicions of the superstitious Protestants, who, with an ignorance parallel with that of the savages, began to think that the priest had poisoned the minds of the Indians, as the latter had thought that the doctor had their bodies. This idea was the more cherished from the fact that the poor doctor had been most bitter against the Catholics on their first arrival at the post of the Hudson's Bay Company, and had vowed to set the Indians against them to the uttermost. But Col. Gilliam, commander of the American regiment in Oregon, who seems to have been a really liberal minded man, and who, we regret to add, has been accidentally killed since that time, took the part of Father Brouillet, asked of him a detailed statement in writing of what had occurred, caused this to be read in English to the assembled regiment and elsewhere, and thus restored to the minds of the Americans that deep feel-

ing of admiration, (that already possesses our national mind,) of the more than heroic self-sacrifice and moral grandeur which is the mark and character of every true Catholic priest.

These Indians have thus called down on themselves the avenging arms of the Oregon regiment. A battle has been fought in which the Indians had fifty killed and a considerable number wounded. Farther pursuit of the Indians was abandoned, on account of want of provisions and ammunition. The Americans had none killed and only ten wounded.

The regiment it was thought would be successful in defending the territory, but was in want of supplies of horses, &c.—*N. Y. Freeman's Journal*

Dr. England's Works.—Are the valuable writings of this distinguished prelate to be given to the public, or not? This is a question which the Catholic clergy throughout the country must answer. According to the original announcement, the first volume was to be issued in May last: but owing, we presume, to a lack of subscriptions to justify the undertaking, it has been found necessary to defer its execution. We rejoice, however, to perceive that the *Piltsburg Catholic* has recently called attention to the subject, and we fondly hope that this useful enterprize will not be suffered to be abandoned, through a want of zeal and energy on the part of those who have it in their power to insure its success. We have already forwarded to the secretary of the Rt. Rev. Dr. Reynolds, our quota of subscribers, and we are confident that every Catholic clergyman in the U. States could do as much: but if only one half or even less than one half of the clergy would forward the names of six subscribers, the undertaking of Bishop Reynolds could be carried into effect, and the public would be placed in possession of Dr. England's literary productions.

Various Items.—*Clerical Changes.*—The Rev. James Ryder, S. J. has been appointed president of Georgetown college, D. C., and the Rev. John Early, S. J. will succeed him in the presidency of the college of the Holy Cross, Worcester.—The Rev. Thomas Mulledy, S. J., late president of Georgetown college, has been appointed one of the pastors of St. Joseph's church, Philadelphia.

St. Joseph's College, Bardstown.—This institution has been placed under the charge of the Jesuits. The Rev. P. Verhagen, late provincial of the Missouri province, is president.

Telegraphic Profits.—The profits of the New York and Washington Telegraph Company are reported to amount to $1000 per month. The Western Telegraph Company is, however, doing a better business than this. The receipts of the office in this city during the month of March, leave a balance of $1000 to the credit of the Company, after paying all expenses incident to maintaining the office. The receipts at Pittsburg, and at the intermediate offices along the line, after paying all their expenses, leave a balance of $1900, making the whole profits during the past month amount to $2900.—*Phil. Ledger.*

Windfall.—The origin of this term is said to be the following:—"Some of the English nobility were forbidden felling any of the trees in their forests—the timber being reserved for the use of the Royal Navy. Such trees as fell without cutting were the property of the occupant. A tornado was therefore, a fortunate circumstance to those who had occupancy of these extensive forests, and a windfall was sometimes of great value. Some years since, it is said, a tornado threw down timber enough on the Duke of Marlborough's estate, to sell for forty thousand dollars.

Yearly Registration of Births, Marriages, and Deaths.—The following good move is noticed by a Hartford (Conn.) press: The families of Connecticut have long been accustomed to the annual visits of the school district committees, for the purpose of enumerating the children between the ages of four and fourteen years. By an act of the last General Assembly, it is made the duty of these committees to ascertain and report the number of births and marriages which have occurred in their several districts during the year preceding the first Monday in August.

Common Schools in New-York.—The common school fund is $2,170,514. Its income $131,554. One million sixty-eight thousand dollars were paid last year on account of teachers' wages, and $92,899 were paid for books for the district libraries. The number of children between the ages of five and sixteen is 700,443, and the number taught in the schools, 748,387.

OBITUARY.

Died, at St. Joseph's seminary, Bardstown, Ky., on the 17th July, of a sudden attack of the quinsey, John Shehan, aged about twenty-five years.

The subject of this obituary notice was one of those devoted sons of the Emerald Isle, whom divine providence seems to have chosen to carry the light of the true Gospel to the farthest corners of the world. A little more than a year since, Mr. Shehan, with a view to follow his holy vocation, left his native land to come to the United States. The diocess of Louisville was the place of his choice and adoption. To the venerable "Patriarch of the West" he offered himself as a candidate for the holy ministry, and eight months only had he been an inmate of the seminary of St. Joseph's, when a sudden death snatched him from among us. Short as was his noviceship for the clerical state, he has left behind him a memory endeared by many recollections, never to be forgotten. In the quiet retirement of the ecclesiastical seminary, his life was plain and unostentatious. Simplicity and candor seemed to form the characteristic of the young Levite. A scrupulous observer of the rules of the institution, he was to all an example of regularity and punctuality. His constant application and more than ordinary proficiency in his theological studies, gave promise of a useful career in the holy ministry.—*Catholic Advocate.*

At Pittsburg, on Thursday, the 27th July, after a short illness, Miss BRIDGET CARROLL. The deceased was a postulant in the convent of the Sisters of Mercy, on Grant street, and was preparing for her reception, when God called her away. "Blessed are the dead who die in the Lord."—*Pittsburg Catholic.*

FOREIGN.

ITALY.—*Reply of the Pope to the Address of the Chamber of Deputies.—July* 10, 1848.—"We accept the expressions of gratitude addressed to us by the council, and we have received the answer to the speech delivered in our name by the cardinal expressly delegated by us to open the two councils, declaring that we accept it only in so far as it does not in any wise depart from what is prescribed by the fundamental statute.

"If the pontiff puts up prayers, bestows benediction and pardon, it is also his duty to bind and to loosen. And if as prince, with the intent of better protecting and strengthening the public good, he has called two councils to co operate with him, the prince-priest has need of all the liberty requisite for preserving his action from being paralyzed when the interests of religion and the state are in question. This liberty he preserves intact so long as shall remain intact, as they ought to remain, the statute and law on the council of ministers which we have granted.

"If wishes for the aggrandisement of the Italian nation become multiplied and great, it is necessary that it should be again made known to the world that for us war cannot be a means for attaining that end. Our name has been blessed throughout the earth for the words of peace which first came out of our mouth; it most assuredly will no longer be so if the language of war should now issue from us. It was, therefore, a great surprise to us when we learned that this question was submitted to the consideration of the council, in contradiction to our public declarations, and at the very moment when we had undertaken to negotiate for peace. Union between the princes, and good harmony between the nations of the peninsula, can alone realise that happiness to which we aspire. This need of concord is such that we ought to embrace equally all the princes of Italy, in order that from this paternal embrace may spring that harmony which will bring about the accomplishment of the public desire.

"Respect for the rights and laws of the church, and a persuasion which must animate you that the special grandeur of this state depends upon the independence of the sovereign pontiff, will so act upon you that in your deliberations you will always respect the limits traced out by us in the statute. In this will be manifested the gratitude we seek for the ample institutions granted by us.

"Your resolution to occupy yourselves with our internal affairs is a noble one, and we exhort you with all our soul to persevere in this undertaking. Commerce and industry must be re-established, and it is our most earnest desire, as we are confident it is also yours, not to overburthen, but to relieve the people. Public order requires great resources, and to obtain them it is indispensable that the ministry should begin to devote to this its thoughts and its cares. The public administration of the finances demands the greatest and the most minute precautions. After these vital elements, the government will propose for the municipalities such ameliorations as it shall think most useful, and most in conformity with present wants.

"To the church, and through it to his apos-

tles, its Divine Founder has given the great right, and imposed the great duty of instruction.

"Be of accord among yourselves, with the high council, with us, and with our ministers. Call frequently to mind that Rome is great, not from her temporal domain, but chiefly because she is the seat of the Catholic religion. This is a truth which we do not wish to be engraved on marble, but in the hearts of all who participate in the public administration, in order that, each respecting our universal primacy, no one may give way to certain limited theories, or even to party opinions. None who entertain elevated sentiments of religion can think otherwise. If you, as we believe, are penetrated with these truths, you will become, in the hands of God, the noble instruments of insuring to Rome and to the state genuine and solid advantages, the chief of which will be the extirpation of the seeds of mistrust and the disastrous leaven of party." *Tablet.*

Allocution of our Holy Father Pius IX *in the Secret Consistory of July* 3, 1848.

Venerable Brothers—

You well know, venerable brothers, that in our ardent solicitude for the whole flock of the Lord, divinely entrusted to us from the first moments of our supreme pontificate, following the illustrious steps of our late predecessor, Gregory XVI, we have, with the most continuous application, directed all our cares, all our thoughts, to regulate the affairs of our most holy religion in the immense territories of the most serene and mighty prince, the illustrious emperor of all the Russias and king of Poland. You further know that from that time we furnished with our full powers our venerable brother Ludovico Lambruschini, bishop of Porto, Santa-Ruffina, and Civita-Vecchia, cardinal of the holy Roman church, a man distinguished by his singular piety, his prudence, his learning, and his abilities for conducting ecclesiastical affairs; and that we gave him for an assistant, in a matter of such importance, our well beloved son Giovanni Corboli-Bussi, prelate of our household, in order that with the noble Count de Bloudoff sent to us as envoy extraordinary, and furnished with full powers by the most serene prince, and also with the noble Count de Boutenieff, envoy extraordinary and minister plenipotentiary of the same prince to us, and to this apostolic see, he might undertake upon divers matters of great interest for the church in that immense empire, to form a treaty which might permit us to bring the Catholic religion in those countries to a better condition, and to provide more easily for the salvation of those well beloved flocks. Now, on this day, we announce to you what fruits, by the assistance of God, our solicitudes and cares have produced in this great business of the Catholic church. And first, we impart to you, venerable brothers, what is for our heart a sovereign consolation: in this very consistory we are able to restore joy, in the bosom of that empire, to several churches of the Latin rite, miserably afflicted by a long widowhood, and to entrust them to worthy pastors. In like manner, we shall speedily be able, both in that empire and in the kingdom of Poland, to provide for churches which have been long vacant, and to give them bishops who will labor to conduct into the way of salvation the flock committed to their care. It has been arranged that in the city of Kherson a new episcopal see shall be erected, with its college of canons and its seminary, according to the law of the Council of Trent, and with a suffragan in the village of Saratow: the six other diocesses of the Latin rite already existing in the empire shall be circumscribed by new limits, as you will be informed by the letters apostolic which, according to usage, we have ordered to be published on this subject. As to the diocesses of the kingdom of Poland, there will be no change in their limits, which must be maintained, according to the terms of the letters apostolic of June 30, 1818, of our predecessor Pius VII of blessed memory. We have used all our exertions to secure to the bishops the full and entire administration of ecclesiastical affairs in their respective diocesses, to the end that, according to the duty of their pastoral charge, they may have the power of protecting the faith, exciting zeal for ecclesiastical discipline, forming the faithful in religion and piety, regulating their manners, and fulfilling in regard to the young, those especially who are called to become the portion of the Lord, the prescriptions so wise, so full of foresight, of the Council of Trent, thus leading them into all the virtues, instructing them in every thing that is good, bringing them up in sound doctrine, impressing upon the ecclesiastical seminary a wise direction, and exercising over it a vigilant superintendence. As in that empire there are Catholics of various rites, those

among them who have no bishops of their own rite are, by that very circumstance, as every one is aware, under the jurisdiction of the Latin bishop, and ought to receive from him, or from priests approved of by him, the divine sacraments and the other spiritual succors. However, the number of Armenian Catholics, unprovided with bishops of that rite, being very great in the diocess of Camenetz, and in the new diocess of Kherson, we have willed to provide for their spiritual necessities in a more particular manner. For that reason it has been determined that until they have a bishop of their own, not only shall there be observed, with regard to them, the rules laid down by the fourth Council of Lateran (S. 9); but further, that the bishops of Camenetz and Kherson shall receive in their seminaries, and cause therein diligently to be instructed by an Armenian Catholic priest, a certain number of Armenian clerks, the number to be fixed by the bishop.

We will not relate in greater detail what you will be able to see at length in the different articles of the convention which we have thought proper to publish along with this allocution. We have declared our approbation of these articles before the most mighty prince, the emperor of all the Russias and the king of Poland, had signified his acceptance of them; being then so far informed of the good dispositions and good will of that most serene prince, that we could not doubt but that he would invest them with his sanction, as has in fact taken place to our great joy.

Behold, venerable brothers, what we have commenced, and what we have done up to the present moment for the regulation of the affairs of the Catholic church in the empire of Russia. Many other things, and those of the utmost importance, yet remain, which in the treaty the plenipotentiaries were unable to bring to a conclusion, and which, notwithstanding, excite in us the most lively solicitudes and fill us with anguish, for they touch very closely the liberty of the church, its rights, its foundations, and the salvation of the faithful of those countries. We allude, venerable brothers, to the real and entire liberty of securing to the faithful the power, in matters relative to religion, of communicating, without any obstacle, with this apostolic see, the centre of unity and of Catholic truth, the mother and mistress of all the faithful; upon this point, how great is our grief! Every one can easily understand it, by calling to mind the multiplicity of protests which this apostolic see has not ceased to make at various times to obtain this free communication of the faithful, not only in Russia, but also in other countries, where, in certain affairs of religion, it is embarrassed to the great detriment of souls. We allude to property to be restored to the clergy; we allude to the lay officer chosen by the government, to be removed from the consistories of bishops, that in those assemblies the bishops may have all their liberty; we allude to the law according to which, in that empire, mixed marriages are not recognized as valid until they have been blessed by a non-Catholic Græco-Russian priest; we allude to the liberty which Catholics ought to possess, of having their matrimonial causes, in questions of mixed marriages, examined and judged by a Catholic ecclesiastical tribunal; we allude to different laws, in force in that country, which fix the age required for the religious profession, which utterly prohibit the schools in the usages of the religious orders, which absolutely exclude provincial superiors, which forbid and interdict conversion to the Catholic religion. An immense solicitude further weighs upon us for all those our well beloved children of the illustrious Ruthenian nation, who, alas! by the calamitous and ever to be deplored defection of some bishops, are miserably dispersed in those vast regions, in the most lamentable condition, and exposed for their salvation to the greatest dangers; for they have not bishops to govern them, to conduct them to salutary pastures and in the ways of justice, to fortify them with spiritual succors, to defend them from the deceiving snares which are spread for them by enemies full of subtlety. All these sorrows have so penetrated our soul that, by the grace of God, we shall omit nothing which zeal and solicitude can do to succeed at last in regulating these most important affairs of holy church. We do not lose hope. The noble Count de Bloudoff, quitting this city to return to St. Petersburg, has promised us, with expressions the most calculated to inspire confidence, to carry to his imperial and royal majesty our desires and commands, to take care at least in a great measure to assist them, and to declare by word of mouth all which, at this distance, it would have been difficult for him to explain.

We have just learned, and our heart was therewith filled with joy, that the most serene

prince consented that the new bishop of Kherson should have a second suffragan, and further, that henceforth, both in the empire of Russia and in the kingdom of Poland, matrimonial and other ecclesiastical causes shall, after the first sentence has been given by the ordinary of the place, be carried, in the second degree of jurisdiction, either, according to custom, to the tribunal of the metropolitan, or if the metropolitan has judged in the first instance, to the nearest bishop, provided for that purpose by this apostolic see with special powers, the duration of which shall be as long as may be necessary: and lastly, that for appeals in the last resort, all these causes shall be carried to Rome, to the tribunal of the apostolic see itself. Our joy has not been less lively to understand, by the last news received from that imperial and royal court, that the most serene prince himself is seriously occupied with the other affairs which we have mentioned, and that we can encourage hopes of seeing them determined in a satisfactory manner. We have, then, at this moment, the greatest confidence of seeing this most serene and mighty prince, in his equity, his prudence, his justice, and the greatness of his elevated soul, submit himself to our wishes and most just demands, and that we shall speedily be able to announce to you that all which concerns the Catholic church in those countries is decided as we so ardently desire.

The deplorable condition of the Ruthenians is, above all, what grieves and vexes our heart; for which reason we again protest that we shall never cease to use all our efforts to succeed in procuring for them in the most opportune manner the succors necessary for their spiritual necessities. The Latin priests, we are confident, and this confidence supports us, will employ all their power and all the resources of their wisdom for supplying spiritual succors to those most beloved children; but from the depths of our heart we ardently exhort, with love in the Lord, and we admonish the Ruthenians themselves to remain faithful and immoveable in the unity of the Catholic church, or, if they have been so unhappy as to depart therefrom, to return to the bosom of the most loving of mothers, to have recourse to us, who, with the help of God, are ready to do every thing which may assure their eternal salvation.

However, venerable brothers, we never cease to pray and to supplicate by the most humble and fervent prayers of God most merciful, the dispenser of all good things, that in the abundance of his divine grace he may deign to be propitious to our cares, to our efforts, to our counsels, the only object whereof is the spiritual advantage of all the faithful, and the good and the increase of his most holy religion, in which is also the surest and most solid safeguard of states, of the public tranquillity of nations, and of their prosperity.—*Tablet.*

Articles of Convention between His Holiness and the Emperor of Russia.

The undersigned plenipotentiaries of the holy see, and of his majesty the emperor of the Russians, king of Poland, after having mutually exchanged their full powers, have in several sittings examined and discussed various heads of the treaty committed to their care: and as they are agreed upon several of these articles, and as others remain to be decided upon, to which the plenipotentiaries of his majesty the emperor do themselves promise to draw all the attention of their government, it has been agreed on both sides, that reserving the condition of reducing into a separate act such articles as shall form the subject of new negotiations between the ministers of the holy see and the envoy of his Imperial majesty in this city, those matters which have been already determined shall be set forth, as well as those, which after further negotiations of the same kind, will complete the treaty which has begun. Wherefore, in the sittings of June 19th, 22d, and 25th, and of July the 1st, the following articles were agreed upon:—

I. In the Russian empire, seven Roman Catholic diocesses are established: one archbishopric, six bishoprics, that is to say:—

1. The archdiocess of Mohillow, comprising all the parts of the empire which are not contained in the six diocesses, mentioned below; it also comprises the grand-duchy of Finland.

2. The diocess of Wilna, comprising the government of Wilna and of Grodno, with those limits, by which they are at present bounded.

3. The diocess of Telska, or Samoitia comprising the government of Courland and Kowno, within their actual limits.

4. The diocess of Minsk, comprising the government of Minsk, with its actual limits.

5. The diocess of Loutzk and Zutomir, composed of the government of Kiew and Volhynia, with their actual limits.

6. The diocess of Kamenetz comprising the government of Podolia with its actual limits.

7. The new diocess of Kherson, which is composed of the province of Bessarabia, the government of Kherson, Ekaterinoslaw, the Tauris, Saratow, and Astrakhan, and of the countries situated in the general government of the Caucasus.

II. Letter Apostolic *sub plumbo* shall determine the greatness and the limits of the diocesses, as they are indicated in the foregoing article. The decrees of execution, which comprise the number and name of the parishes of each diocess, shall be submitted to the sanction of the holy see.

III. The number of the suffragans for the six ancient diocesses is preserved as it was fixed by the letters apostolic *sub plumbo*, given by Pius VI in the year 1798.

IV. In the city of Saratow there shall be a suffragan of the new bishopric of Kherson.

V. The bishop of Kherson shall have a pension of 4,480 silver roubles. His suffragan shall have the same pension enjoyed by the other suffragan bishops in the empire, viz., 2,000 silver roubles.

VI. The chapter of the cathedral church of Kherson shall be composed of nine ecclesiastics, viz., two dignitaries, the provost, and the archdeacon; four canons, of whom three shall exercise the functions of theologian, penitentiary, and parish priest; and three *mansionarii*, or beneficiaries.

VII. In the new bishopric of Kherson there shall be a diocesan seminary; therein from fifteen to five and twenty students shall be maintained at the expense of the government, with the same pension enjoyed by the other seminaries.

VIII. Until a Catholic bishop of the Armenian rite shall be nominated, provision shall be made for the spiritual necessities of the Armenian Catholics, those especially who reside in the diocesses of Kherson and of Kamenetz, by applying to them the rules of the Lateran council, cap. 9, Anno 1215.

IX. The bishops of Kamenetz and of Kherson shall fix the number of Armenian Catholic clerks, to be maintained in their seminaries at the cost of the government. In each of the said seminaries there shall be an Armenian Catholic priest, to teach the Armenian students the ceremonies of their own rite.

X. Wherever the spiritual necessities of the Roman and Armenian Catholics of the new bishopric of Kherson shall require it, the bishop, besides the means hitherto used of meeting those necessities, shall send priests on expeditions or missions for this purpose, and the imperial government shall supply such sums of money as may be necessary for their travelling expenses and maintenance.

XI. The same number of diocesses is retained in the kingdom of Poland, as was fixed in the letters apostolic of Pius VII, on June 30, 1818. No change is made in the number and designation of the suffragan sees of these diocesses.

XII. The nomination of the bishops for the diocesses and suffragan seos of the Russian empire and of the kingdom of Poland, shall be made each time after consultation held between the emperor and the holy see. Canonical institutions shall be given to them by the Roman pontiff, according to the accustomed usage.

XIII. The bishop is the sole judge and administrator of the ecclesiastical affairs of his diocess, without however infringing on the canonical subjection due to the holy apostolic see.

XIV. The affairs which must be in the first place subjected to the deliberations of the diocesan consistory are the following:

1. *Of the Ecclesiastics of the Diocess.*

(*a*) Generally, the affairs which relate to discipline (those, however, of less moment, which only imply light penalties, less than deprivation or detention, are determined by the bishop, without consulting the consistory, but leaving him at full liberty, if he shall judge it convenient, to consult the consistory both on these and all other matters).

(*b*) Disputes among ecclesiastics relating to church properties, moveable and immoveable.

(*c*) Complaints and reclamations urged against ecclesiastics, either by ecclesiastics or by laics, on account of injuries done, or damages, or obligations unfulfilled, and not dubious either in point of law or fact, when the plantiff prefers this mode of maintaining his rights.

(*d*) Causes of nullity of monastic vows; these shall be examined and judged according to the rules established in the letters apostolic of Benedict XIV, *Si datam*.

2. *Of Laics.*

(*e*) Matrimonial causes, examinations of the legality of marriages, registrations of births, baptisms, and deaths, &c.

3. *Mixed Cases.*

(*f*) Cases in which it is necessary to inflict a canonical penance for a crime, for a contravention to penal provisions, or for any offence, concerning which sentence has been given by lay tribunals.

4. *Economic Cases.*

(*g*) The determination or previous estimate of the sums appointed for the maintenance of the clergy; the examination of expenses; the accounts given of such sums; affairs relating to the restoration or construction of churches, residences, &c. Moreover, it will pertain to the consistory to draw up lists of the ecclesiastics and of the parish clergy of the diocesses, to send encyclical letters and other writings, which do not concern the administration of the diocess.

XV. The affairs aforesaid are decided by the bishop, after they have been examined by the consistory, which however only has the power of advising. The bishop is by no means bound to give the reasons of his decisions, even in those cases where his opinion would be different from that of the consistory.

XVI. The other affairs of the diocesses, which are called administrative, under which head come cases of conscience, *fori interni*, and also such cases of discipline above mentioned, which imply light penalties or pastoral exhortations, depends solely on the authority and spontaneous sentence of the bishop.

XVII. The members of the consistory are all ecclesiastics; their nomination and dismission depend upon the bishop; the nominations are made in such sort as not to be disagreeable to the government. If the bishop think it in his conscience a duty to remove any one from the consistory, he shall immediately replace him by another in like manner not disagreeable to the government.

XVIII. The official staff of the court of the consistory shall be confirmed by the bishop on the presentation of the secretary of the consistory.

XIX. The secretary of the bishop, charged with his official and private correspondence, is named directly and immediately by the bishop. He may be chosen from among the ecclesiastics, according to the will of the bishop.

XX. The attributes of the members of the consistory cease at the death or retirement of the bishop, as also at the expiration of the administration of the vacant see. If the bishop dies or abdicates his see, his successor, or those who shall occupy his place *pro tempore* (whether there is a coadjutor with the future succession, or the chapter elect a capitular vicar according to the rule of the sacred canons), shall immediately reconstitute the consistory, which must always be, as aforesaid, not disagreeable to the government.

XXI. The bishop has the supreme direction over the system of teaching, over the doctrine and discipline of all the seminaries of his diocess, according to the rules laid down by the Council of Trent, cap. xviii, sess. xxiii.

XXII. The choice of rectors, inspectors, professors, and masters for the diocesan seminaries, is reserved to the bishop; before nominating them, he should assure himself that the persons chosen will not, so far as regards their civil conduct, afford any ground of objection to the government. When the bishop shall judge it necessary to remove a rector, or inspector, or any of the professors or masters, he will immediately replace them in the same way. He is at liberty to suspend, *pro tempore*, one or more of the courses of study in his seminary. In cases where he shall judge it necessary to suspend at once all the courses, and to send the pupils to their parents, he shall immediately inform the government.

XXIII. The metropolitan archbishop of Mohilow exercises the same authority over the ecclesiastical university of St. Petersburg, which each bishop exercises over his own diocesan seminary. He alone is the head and supreme moderator of the same. The council, or board of direction of the university, has only consultive functions.

XXIV. The choice of the rector, inspector, and professors of the university, shall be made by the archbishop on the report of the academic council. The dispositions specified in article xxii applies also to these elections.

XXV. The professors and adjuncts of the theological faculties are always chosen from among ecclesiastics; the other masters may be chosen from among laymen professing the Roman Catholic Religion, those to be preferred who shall have completed their course of studies in some one of the greater academic institutions of the empire, and shall have taken academical degrees.

XXVI. The confessors of the students of the seminaries and of the university, shall take no part in the disciplinary direction of the establishment; they shall be chosen and nominated by the bishop or archbishop.

XXVII. After the new limitation of the dioceses, the archbishop, with the council of ordinaries, shall fix, once for all, the number of students who may be sent from each diocess to the university.

XXVIII. The programme of the studies for the seminaries shall be formed by the bishops. The archbishop shall form it for the university, after having conferred thereupon with his academical council.

XXIX. After the rules of the ecclesiastical university of St. Petersburgh shall have been modified conformably to the basis agreed upon in the foregoing articles, the archbishop of Mohilow shall address a report to the holy see on the university, similar to that made by the archbishop of Warsaw, Khoromansky, on the occasion of the reorganization of the ecclesiastical university of that city.

XXX. Wherever the right of patronage does not exist, or is temporarily suspended, parish priests are nominated by the bishop, agreeable to the government; a previous examination and competition being held among the candidates, according to the rules laid down by the Council of Trent.

XXXI. The Roman Catholic churches may be freely restored at the cost of the communes, or of private persons who may desire to undertake that care. Whenever their resources are inadequate, they may apply to the imperial government to obtain the necessary assistance. Means shall be adopted for building new churches and increasing the number of parishes, whenever the growth of the population, or the too large size of the existing parishes, and the difficulty of communication shall require it.

ROME, *August* 3*d*, 1847.

THE LATEST INTELLIGENCE.—By the last accounts, the news from Europe, particularly from Ireland, is of an important character. It had been fondly hoped by the friends of that distracted country, and the lovers of freedom, that the people were on the verge of wresting from the British government by force, those rights which they have been so long soliciting by humble supplication. But these hopes have been suddenly disappointed. The principal leader of the Irish patriots, Smith O'Brien, has been arrested, and the most effectual measures have been adopted by the government to crush the insurrectionary movement. In France the debates of the National assembly drag their slow length along: the bureaux have terminated their discussion of the draught of the constitution, and things are quiet under the rule of a military dictatorship. It is believed, however, by those who have closely watched the signs of the times, that a storm is brewing, and will burst forth at the first favorable opportunity.—Charles Albert, in Italy, is losing all the advantages he had gained over the Austrians, who are said to have penetrated even into the Papal states. A new ministry at Rome has been substituted for that of Mamiani, who not being disposed to work in unison with Pius IX, justly incurred the odium of the people, who are beginning to feel that their liberty and happiness are not to be promoted by irreligious politicians. The Danes have renewed the war against Prussia. It is stated that the cholera has advanced upon northern and central Europe, and threatens the south.

ENGLAND.—*The New Ecclesiastical Arrangements.*—We hear, on very good authority, but have no time fully to authenticate the report, Dr. Ullathorne has arrived in London with the bulls from Rome, and that the Right Rev. Dr. Walsh is to be the new archbishop of Westminster; the Right Rev. Dr. Wiseman, his coadjutor; the Right Rev. Dr. Ullathorne to be the bishop of Birmingham, and the Very Rev. Dr. Brindle to be bishop in the west (*i. e.* we suppose of Plymouth).—*Tablet.*

IRELAND.—The state of Ireland and the causes of the serious evils under which it labors, are thus sketched by the clergy of Derry, in an address to the queen.

"Your majesty's Irish subjects are religiously loyal, and their chivalrous devotion to their sovereigns, even at the sacrifice of what in the eyes of the world was understood to be their interests, is one of the most striking features of their history. No other nation on earth but the Irish would, your majesty, have endured the wrongs inflicted upon them without resistance to the death. Their country, the most fertile and beautiful, made the drawfarm of a neighboring kingdom—its produce year after year carried away to another land, whilst its inhabitants were left to perish in sight of the exports of the necessaries of life, the fruits of their labor and industry, which were wafted from their shores to feast those who, with undying hatred contemptuously frowned on their country, sneered at the very name of the Irish race, and mocked at the poverty and misery which they themselves created. We say it, your majesty, in all humility, that the unexampled patience of the

Irish people was, for the most part, attributable to the religion they professed; for, had they been under the influence of any other religious teachings or principles, they would have considered rebellion, under the barbarous treatment they were receiving, not only justifiable, but praiseworthy. On this treatment, your majesty, it is needless for us to dwell, as it is already known to you, and has been made by recent events in its results palpable. Misrule, your majesty, has produced its bitter fruits —commerce has disappeared from amongst us—our magnificent harbors have scarcely in them signs of life—our merchants are bankrupt—the farming population almost reduced to beggary—the laboring classes dying by thousands in workhouses or on the highways—the nations of the earth crowded with our exiles, cast with their rags, pestilence, and misery on their shores—the lives of men, made in the image of God, reputed of less value in their native land than that of the brute—millions of our population, who still cling to their country gaunt skeletons, having had, for the last five months, scarcely any other food than watery turnips, on which alone even the swine could not long survive—the mother, rabid with hunger devouring her own children, and the infants hanging upon the breasts of their dead parents—upwards of a million of your majestys subjects, in the course of a single year, consigned by starvation to an untimely grave—now forty thousand of your majesty's troops, in battle array, ingloriously watching the writhings of these spectres created by misgovernment, while the plunderers of the poor man's rights, who fattened on his toil and his industry, are hounding their authorities on to the work of death, gloating over the prospect of being relieved by the sword of the remnant of your Irish subjects, which the famine had scarcely spared.

"Such, your majesty, is but a faint sketch of the miserable condition to which our nation has been reduced. We believe it to be a duty we owe your majesty not to conceal from you the causes which chiefly led to this deplorable state of things. They are threefold—firstly, alien legislation; secondly, an alien church establishment; thirdly, the privileged domination and irresponsibility of the landlord class, with the utter insecurity and worse than selfish state of dependency for life and liberty of the farming classes generally in Ireland.

"Firstly—An alien Legislature made laws against the people, for its garrison, or in its legislation merely consulted its prejudices and not our national interests. It legislated to divide, and not to unite—for a party against the people; and if at any time it made laws apparently in favor of the people, it neutralised whatever good was in them by entrusting their execution to the people's enemies. This, your majesty, was but natural. The very love the majority of the members of that legislature bore their own country—a feeling honorable to them—became the destructive element of the prosperity of ours, as they always were thereby induced to guard and promote the interests of their native country at the expense of ours, and so to fashion their every law for us as to make it conducive to the power, prosperity and glory of England.

"Secondly—Next to foreign legislation as the bane of Ireland, do we consider a church not of Ireland, yet by law established in it. It was the child of alien legislation. It was nursed and tended by it, and re-acted upon it by its own prejudices. Its danger was considered the danger of the state and its interest as that of England. The education of the administrators of the law in Ireland, of the proprietary principally in Ireland, and even of the Irish legislator in the foreign parliament, was intrusted to it. It took good care to perpetuate its own existence by poisoning legislation at its very source, by exciting hatred, promoting prejudices, and perpetuating divisions. A kind of hostile religious camp in the centre of a people it abhorred, in a country in which it was a pestiferous exotic, it warred on everything but its own advantages, and, provided it lived itself, gloried in the ruin and devastation it spread around it. Its hostility and mischief, however, to Ireland, your majesty, we cheerfully admit, proceeded more from the false position in which it was placed than from its dogmatic teachings, from its principles as an ecclesiastical institution, or from any innate malignity of its adherents, many of whom are the most estimable members of society. A Catholic establishment forced upon England or Scotland by an Irish Catholic government must have proved, from the necessities of such an anomalous and unnatural occupation, not less selfish, anti-national, or mischievous.

"Thirdly—Of all the evils deeply affecting the well-being of your majesty's Irish subjects,

there is none that presses upon them more heavily than the unchecked domination of the landlord class generally. This, your majesty, has resulted from foreign legislation. Indulged and petted by it, save a few honorable exceptions, they ran riot, alike forgetful of their duties as men and Christians. The laws made them everything, and the millions of your majesty's subjects they reputed as nothing. Their right to live depended on the caprice of the proprietor, and the air of Heaven they could not freely breathe without his permission. The fruit of labor and industry, which every rule of equity should secure to the tenant, alien legislation transferred to the owner of the soil. Complaint was useless—the redress of grievance impossible—as the landlord was made by law the administrator of justice, and by station the legislator.

"To these three causes we have the fullest conviction that the misery of your majesty's Irish subjects is clearly traceable; and to these causes, should they be permitted to exist, we most respectfully state, will the historian have to trace calamities more direful than even those which have already befallen this afflicted country—calamities not less disastrous to England than to Ireland."—*Tablet.*

The Jesuits of Naples.

A Letter upon the recent Expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Perceval Ward, M.A., of Oriel College, Oxford.

(*Concluded from our last.*)

I now come to another accusation. They are said to meddle in politics. I quite think, that if any religious community be proved to be incorrigible meddlers in politics, that alone is a sufficient reason for the suppression of such a community; but it must be proved against them as a body; for there may be individuals in any community who may at this time or that mix themselves up in politics; but yet it might be unjust to attach their fault to the whole body: for example all Italian secular priests are not invetrate politicians, because Gioberti is such. What, however, is the meddling in politics, which can be proved against the Jesuits in Naples? I call upon their accusers to bring forward their proofs, and not to deal in unmeaning and vague assertions. I cannot prove a negative. I cannot prove that they have not so meddled; but constitutional law holds a man to be innocent till he is proved guilty: the necessity of proof therefore rests with the plaintiff. However, I will relate all that I have known of their meddling in politics. Before the constitution was given, they taught obedience to the government and laws which then existed. How else could a priest preach upon this text, which, be it observed, was written to the Romans in the time of Nero: "Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God." Perhaps there may be some who would rather that that text were not preached upon; nothing more probable; but we must not therefore abstain from preaching God's truth, because men dislike it. It has been frequently asserted, both in the French and English papers, that the king's late confessor, Monsignore Cocle, was a Jesuit; and this is generally believed among ill-informed persons; I need not tell you that this was not so. Monsignore Cocle is a Liguorine, a totally distinct order; and I have heard his conduct severely reprehended by the Jesuits in conversation, at a time when it was not safe to speak against him. The queen mother's confessor indeed is a Jesuit, Padre Latini: what part her majesty took in the late political troubles, is, I believe, well known. In truth the politics of the Jesuits of the present day, so far as they have any, are those of the government which it may have pleased God to have placed in the country where they may chance to sojourn: they will be found to be republicans in America, where they are much esteemed, and loyal subjects in Great Britain, where they respect the law and the law respects them. Loyal subjects, too, they would have been Italy under the new, as under the former system of government. After that bright and happy day upon which you first received the charter of your country's liberties, who were the first of the clergy of Naples to proclaim to the people their new privileges and their new duties—these same calumniated Jesuits: in their church the first constitutional sermon was preached in Naples; and often have I since heard from the saintly Father Capellone, the most beautiful allusions to the altered and exalted condition of their country, and the strongest appeals to the people of Naples to show themselves worthy of their new and great privileges.

Then, again, the director of the college, Padre Liberatore (an auspicious name) published an address, which he had made to the

students, and which is entitled, "Napoli e la Constituzione," Napoli, Stamperia del Fibreno, strada Trinità Maggiore, N. 26. This address is well worth the perusal of all. Again, on the night of the illuminations, the only illumination in all Naples, which had any definite idea in it, were the three transparencies before the doors of their church: the first a map of Italy and Sicily, over which rose a rainbow and the insignia of the papacy, and under which were these words: "Il massimo Pio sull'Italia da gubi nembi minacciata adduceva quasi Iride di pace non fallite speranze della libertà cittadina." Another represented religion holding the cross, and under it a bust of the king, about to be crowned by a group of boys, and under it these words: "Giovanetti, che in questo ginnasio alle speranze crescete della patria, custodite gelosi un raro dono, che l'ottimo Principe largiva sotto l'ombra della augusta religione di Cristo." Over the centre door was the Jesuits' insignia, the "I. H. S.," with the three nails, and under it a picture of Naples and Vesuvius, with these words: "O nome Santissimo, Unico Datore di vera libertà agli nomini, Tu irradia, Tu consacra le nuove leggi di patria libertâ." But when all this is stated, the old reply is ready: "This is all base hypocrisy, underneath all this most horrible plots are going on." And I, too, am ready with my reply: Prove this; in the name of justice and of common sense prove it, before you repeat the accusation: prove one plot against one single living Jesuit in Naples, and you will have done more than has yet been attempted even. And here I would once more make this appeal in behalf of the Jesuits: Do not, in the name of justice and common sense, do not, without any real inquiry, without even thought, condemn to perpetual infamy, an order of men which has at least had, even in these days, many martyred missionaries in heathen lands. Sure I am that history will sooner or later avenge their memories; but why debar ourselves from the extreme pleasure a just man must always feel in according their due meed to his fellow-men, and his fellow-Christians. All the world has read some work or another against the Jesuits; let each man ask himself, Have I ever read or listened to a word in their favor? Have I ever read any of their writings, or listened to any of their sermons? Have I ever read any portion of their history written by any other than a professed opponent? And if not, can he with justice or common sense join in the clamor against them? The Jesuits are the only one of all the religious orders, which has never degenerated into indolence, or for an instant forgotten its first great object—the support of the papacy, and the propagation of the Roman Catholic faith. These two great objects of all his toil the Jesuit considers as synonymous with the support of the church of Christ on earth, and the propagation of his Gospel; therefore let him be judged according to his belief, however mistaken we may think that belief to be: and I of course think it is mistaken, in the exclusive and restricted sense at least in which he holds it; but Roman Catholics cannot think so. The means he takes to attain his end is another question: are they justifiable or not? They, the Jesuits, are accused of holding this doctrine, "that the end justifies the means." But where in the writings of St. Ignatius, or of any other saint or great writer of the order, is this vile doctrine found? You will find the exact contrary stated over and over again, and still oftener may you hear it in their sermons. Never since the days of the primitive Christians has there been a body of religious men so calumniated and misrepresented as the Jesuits.

I will only add, that during the last three years I have constantly verified my first observations. I have in that time travelled five times the whole length of Europe, both through France and through Germany; I have mixed freely with men of all ranks, creeds and countries; and (setting aside Protestants, who partly from ignorance, partly from religious prejudice, are altogether incompetent witnesses) I have found that the good, with very few exceptions, all love the Jesuits; the bad, without any exception, are their bitter enemies. This to me, independently of what I have seen of them myself, is a very strong argument in their favor: for surely, if we believe the Scriptures, the love of the good and the hatred of the wicked ever have been, and ever will be, one great mark of God's most faithful servants. I have been speaking of the laity, but another and a stronger argument in their favor, though of the same kind, may be drawn from the opinion which the other priests of their church entertain of them. I have found invariably that the earnest, hard-working, pious Roman Catholic priest most cordially loves and respects the Jesuits; it is so in Rome, it is so in France, it is so in Bel-

gium, it is so in England. Of German priests I cannot speak from any personal knowledge; but it is so here at Naples in a most marked manner; the most eminent, the most excellent, the most zealous, the most learned, the most pious of your secular clergy love and respect the Jesuits, and deplore their loss. It is so at Rome: who could have spoken more highly of a religious order than the pope himself has of the company of Jesus, both of its past history and its present labors? If a priest or monk revile the Jesuits, as I hear some do, let his own life and actions be examined into, before any weight be attached to his words. Is he himself a laborious and zealous worker in Christ's vineyard? Is he a strict observer of the rule of his order? I have no doubt myself of what the result of this inquiry would be. I do not, however, necessarily include the Dominicans* in this proposed scrutiny; they are the ancient and hereditary enemies of the Jesuits, and I put them aside as I have previously put the Protestants, as prejudiced, and therefore incompetent witnesses; though I cannot hold their prejudices to be as conscientious or as excusable as those of the Protestants; nor can I help thinking, that, if they themselves observed the rule of their own order a little more faithfully than they do, the hatred of the Jesuits would be much modified. Good men love good men; the odium theologicum is bitter; but even it is sweetened by that affection which those who love God must have for one another.

But they are gone: the men of high thoughts and humble toil; of lofty intellect and patient labor; the men of noble courage and of gentle love; the men whose very mien and bearing, in your public streets, was a rebuke to those swarms of idle priests and slothful monks which now invest them, and who are indeed a canker in your country's heart and a scandal to your church.

They are gone: the faithful religious, who, had they but neglected the rule of their order, as others have, might have lived on, a soft and easy life, undisturbed by the enemy of mankind; for thus would they not have interfered with his reign in the world.

They are gone: the faithful priests, who, had they less really taken up their cross daily, or followed Christ less strictly, would not have so deeply shared with him the world's despite, and scorn, and hate.

They are gone: the patient and loving instructors of youth, who, had they taught the church's ancient creeds with less fidelity and power, might have remained honored and caressed; but they were destroying at their very roots the noxious weeds of infidelity and wickedness; therefore has the enemy of mankind stirred up the bad, and blinded even many of the good, to clamor for their destruction.

They are gone: the champions of Christendom; the foremost of the church's soldiery against the powers of darkness; whose real fault in the eyes of their bitter enemies; I say not of all their conscientious, though, as I think, mistaken opponents, far from it; but whose real fault in the eyes of those bitter enemies was a burning zeal for that religion which they detest.

But they are gone: the noble bearers of the standard of the cross through ages of self-indulgent habits, of relaxed morals, and of wavering faith.

The brightest light that shone in this poor country, when nearly all else around was dark, is quenched, perhaps for aye; a light that would have burned brighter and brighter still, illuminating and making more glorious this page of your country's history; and ever going on before, the guide to higher knowledge, and through higher knowledge to a purer faith.

They are gone: the last of your clergy that you ought to have sent from you; the only priests you have who could have raised your people to the level of your new and exalted institutions; the only men who could have taught the youth of Naples and of Italy their new privileges and their new duties.

They are gone: the men who alone could and who gladly would have done all this for you, and more. But they are gone, and they cannot now be recalled. There is in Europe an element, God only knows what it is, and to what it tends, which forbids this. I for one think, that for the sake of peace they ought to bend to the storm; if Christendom refuse them, let them turn to the heathen; there are among them souls to be won to Christ, and crowns of glory to be won for themselves.

They are gone: but wherever they go, God's blessing will go with them; the blessings of the poor, who were fed daily at their gates; the blessings of the prisoners, whom daily they visited; the blessings of youth,

* There is no ground for this at present: they have every where as a body behaved very hospitably and generously towards the Jesuits in their present persecution.

whom their instructions have enlightened in this world, and guided to happiness in the next. The blessings of all that vast multitude, who had learned from them the word of life and been fed by them with the bread of life; the blessings indeed, in some measure, at least, of all the good and wise of this great city. And what if some curse? Was not David cursed? Did not the very abjects make mouths at him and ceased not? Was not One infinitely greater than David, whose name they bear, was not he cursed? Did not he forewarn all his true followers, that they should be "hated of all men for his name's sake?" And did not the great founder of their order, the warrior saint, did not he pray with his dying breath, that they might be so hated of the world to the end of time? What then if some do curse? Whether they do it ignorantly, or whether they do it wickedly, the same prayer will rise for them, wherever may be in this wide world those holy and reverend priests, whom they have persecuted; it was their master's, it was their first martyred brothers', and it is theirs; "Lord lay not this sin to their charge."

I have done. What I have said for the truth, God prosper. What I may unwittingly have said beside the truth, God make as though it had not been said.

With much esteem and regard, I am, my dear Signor Lacaita, yours very faithfully,

William Perceval Ward.

To the Signor Lacaita.

The Abbe Bolmes.—This distinguished writer, and defender of Catholic truth, died at Vich, his native place, on the 9th of July, after a painful illness. The death of this young and learned ecclesiastic was a source of great edification to the friends who surrounded him. He was only thirty-eight years of age. Spain has lost in him one of her brightest luminaries.

Cretineau Joly.—We had the pleasure recently of glancing through a *brochure* from the pen of this learned and judicious writer, in which he vindicates his *Clement* XIV *et les Jesuites* in a most triumphant manner against the assaults both of more moderate critics and of unprincipled falsifiers. Well aware that a difference of opinion could honestly exist among the wise and good, as to the expediency of defending the Society of Jesus, by a faithful exposé of the facts connected with its suppression, he respects the sentiment of those who do not coincide with him in thinking that the character of the present times demands a bold protest against falsehood, by a candid investigation of history. But the falsifiers, among whom Gioberti figures with ignoble preeminence, are annihilated under the power of his pen. With equal skill, he unravels the web of their sophistry and exposes to shame their scandalous misrepresentations. Such are the reasons, no doubt, that have led some of the most eminent ecclesiastical dignitaries in Rome, among them Cardinal Bernetti, late secretary of state, to honor Mr. Crétineau Joly, with a most cordial expression of the high esteem which they set upon his labors. Father De Smet, who has done so much honor to the Society of Jesus, not less by his modesty and humility than by his vast missionary achievements and admirable writings, has also spoken to us of the above-mentioned works of Crétineau Joly, in terms of eulogy and admiration, and we *know* that he is not the only distinguished Jesuit in the U. States who holds these sentiments. He informed us of a circumstance which was before unknown to us, that a considerable sum of money was offered to Mr. Crétineau Joly, by the enemies of the Jesuits, with a view to dissuade him from undertaking the defence of the society; but he nobly spurned the bribe, and pursued his important task to its successful completion. To speak then, of the *prostituted* pen of Mr. Joly, is to utter the language of calumny. The cause of truth is not that of prostitution. Even when the exposition of the truth may be justly stigmatized as an imprudence, the writer is, at most, guilty of an error of judgment, but deserves not, when actuated by pure and lofty motives, the harsh denunciations of a reckless criticism, much less to be branded with a degrading subserviency to party views. We opine that the gracious consideration of the holy see for Mr. Crétineau Joly would be quite sufficient to divest the Gallicanism of himself and his admirers, (if they have any), of all its terrors. We believe too, that they who agree with Mr. Joly, are to be found much more numerously among the rigid Ultramontanes than among Gallicans: and this is easily understood even by such as have but a smattering of theology; for they know well, and amid the infidel and besotting notions of the present day it is more than ever important for men to know, that despite the personal demerits which have sometimes, though rarely, dishonored the lives of the

chief pastors of the church, their sacerdotal character still remained, with the prerogatives of their station. The abuses of religion are not to be identified with religion itself. Alexander VI may wear the tiara, and Cæsar Borgia may be a bishop; but the pope will still be clothed with the sublime powers of his office: the church will still remain the spouse of Christ, the pillar and ground of truth.

Noble Generosity.—After the civil strife at Paris, the students of the preparatory seminary at Langres, of their own accord, requested the superior to appropriate the sum of money allowed for the annual distribution of premiums to the relief of those who had fallen into a state of distress. The superior at first thought, that the proposition was perhaps rather the effect of a generous impulse than the result of deliberate reflection, and required twenty-four hours to consider the matter. On the following day, however, the students urged their request in so determined a manner, that he was compelled to accede to it: whereupon three hundred francs were immediately sent to the mayor of Langres, for the benefit of the poor and of those who had no employment, and an equal sum was sent to Paris, to be distributed among the widows and orphans who had been the victims of the late disturbances.

The example of the seminary was soon followed by the pupils of the college, who made the same sacrifice in behalf of their suffering fellow beings.—*Univers.*

To Correspondents.—We are much indebted to our right reverend friend for the interesting letter on the mission of Pembina. It will appear in our next number. Our friends at St. Joseph's will also accept our thanks for the valuable collection of prose and poetry, which they have kindly sent us.

LITERARY NOTICES.

Grantley Manor: a tale by Lady Georgiana Fullerton. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 320.

The writer of this story displays a deep knowledge of the human heart, and extraordinary powers of description. Her style is brilliant and captivating: but the plot, as it appears to us from a glance at the volume, is of rather too sentimental and frivolous a character to impart much real instruction.

A Doctrinal Catechism . . . . . on the basis of Scheffmacher's Catechism. By the Rev. Stephen Keenan. First American edition, revised. New York: E. Dunigan & Brother. 18mo. pp 395.

This might be called a controversial as well as doctrinal catechism, as it furnishes in a catechetical form the grounds together with an explanation of Catholic doctrine. It is a useful addition to the numerous works on the same subject, and is well calculated for giving to the inquirer an insight into the tenets and practices of the true church.

Columbian Arithmetic. Part I. *By M. J. Kerney.* Baltimore. 12mo. pp. 67.

The author has compiled this elementary work for the use of academies and schools. The first principles of arithmetic are clearly explained in it, by way of question and answer.

Dunigan's Popular Library of Instruction and Amusement. Nos. 4 and 5. New York.

Clara or the Red and White Roses, and *The Madonna* have just been issued by Mr. Dunigan, in continuation of the excellent series from the stories of Canon Schmid. These publications cannot be too highly recommended, as they cannot be too eagerly sought after by those who wish to sow in the minds of youth the seeds of virtue and usefulness.

Kirwan Unmasked. By the Rt. Rev. John Hughes, D. D., bishop of New York. New York: E. Dunigan and Brother, pp. 72.

In these letters the Rev. Nicholas Murray is exhibited to public view in a very unenviable light, and is lashed with a power of sarcasm which he well deserved. The review which the bishop has made of his letters may open the eyes of some who have been misled by this compound of knavery and ignorance; but we are rather inclined to think that they who would allow their minds to be influenced by such gross misrepresentation, would for the most part be insensible to any thing in the form of an appeal to reason.

Burnap's Lectures to Young Men. Baltimore: John Murphy.

Mr. Murphy has published a new edition of these excellent lectures, in a style of elegance which is seldom equalled. We have alluded, on a previous occasion, to these lectures, as containing many valuable hints, though they are not free from inaccuracy.

Catalogue of Cheap Catholic Books, published and Sold by John Murphy.

This is a neatly executed list of Mr. Murphy's own publications, which embrace a great variety of works, principally adapted to the use of the Catholic community.

George Calvert,

The First Lord Baltimore.

From an Original Painting in the great gallery

of Sir Francis Bacon, Lord Verulam.

J. Murphy. Baltimore.